

"I am not free and can only choose which
thieves steal from me, which murderers com-
mand me..." Ton Steine Scherben

„Ich habe heute Tomatenaufstrich gemacht
und zu viel Knoblauch verwendet, es ist jetzt
sehr unangenehm unter der Maske..."



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~~HOUSE~~ HOLD TOGETHER!

Critique and Solidarity
During Corona Pandemic





Contents

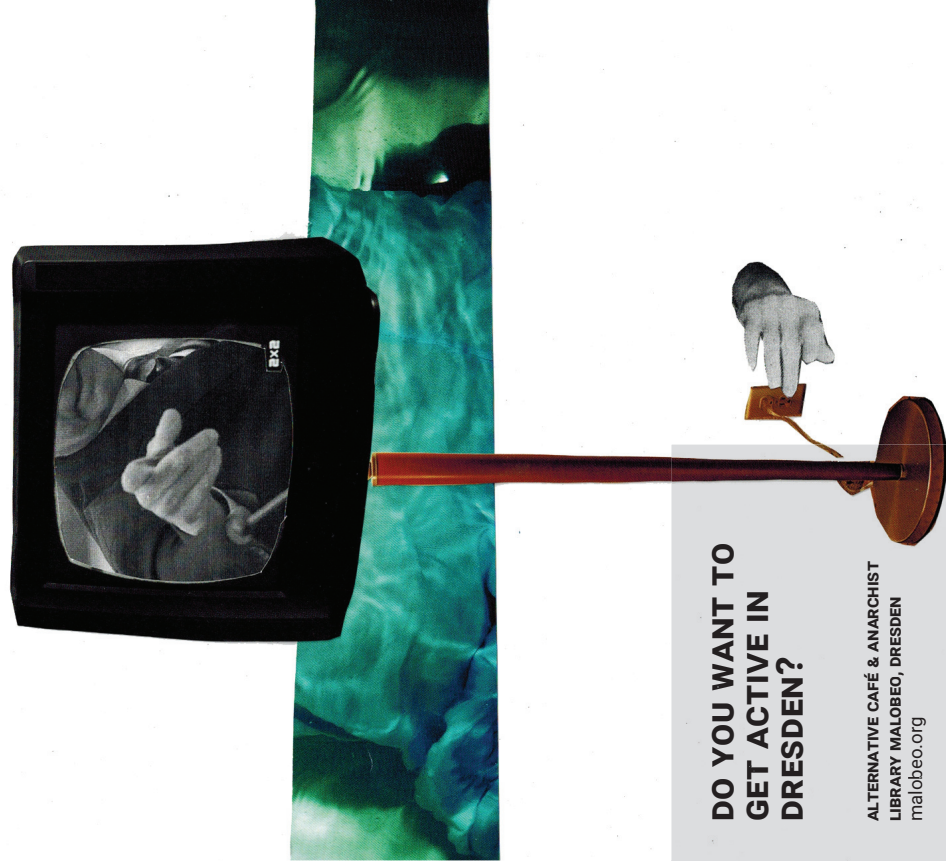
3	EDITORIAL
5	COVID-19-PANDEMIC TIMELINE
6	WHY IS CRITICISM OF CORONA MEASURES MAINLY LEFT TO THE RIGHT?
10	STATE AND CAPITALISM IN THE PANDEMIC
12	ZOOSES - WHEN DISEASES CROSS BOUNDARIES OF SPECIES
16	ECONOMY OF HEALTHCARE
19	#5AND5 DEMANDS FOR MORE SOLIDARITY AGAINST CORONA
20	CORONA AND PARENTAL CARE
23	SYSTEM RELEVANCE?
25	COROMANIA
29	CORONA CRITICS IN THE PERSONAL SURROUNDINGS
32	A PERSPECTIVE ON THE PROTEST IN DRESDEN ON 12.12.2020
34	PROPORTIONALITY AND NECESSITY OF PROTEST DURING THE PANDEMIC AND AGAINST THE PANDEMIC
36	GLOSSAR
40	TOP 4 THINGS WE ARE VERY DISAPPOINTED ABOUT
41	TOP 4 THINGS WE ARE VERY HAPPY ABOUT
42	AN EXAMINATION OF SEX, QUEERNESS AND STIGMATIZATION IN TIMES OF CORONA
46	THE VIRUS IS THE TRIGGER, BUT PATRIARCHAL CAPITALISM IS THE DISEASE
48	ABORTION WITHOUT BORDERS
51	RACISM GOES VIRAL
55	RELATIONSHIP BETWEEN NATURE AND CULTURE
57	HUMAN-ANIMAL RELATIONSHIP
58	CORONA AND PRISON
63	CORONA AND DETENTION OF PEOPLE WITH PENDING DEPORTATION
65	MEDIA, CONSPIRACY THEORIES, ELITES AND THE POSSIBILITY TO CHANGE EVERYTHING



Not paid by your pharmacy.

We enter into these new relationships not as bosses and not as subordinates, but as equals, respecting the freedom and equality of the other persons. When these relationships are consolidated, it may be that people appear who do not accept us as equals and do not even let us have the apartment to live in. But if we enter into enough relationships that

realize this principle as best we can, we will see that this solidarity among ourselves is so strong that no power in the world will be enough to take away our freedom to enter into a relationship alone with those people who see us as equals and value our freedom as we value theirs.



Hello.

The outbreak of the Corona pandemic has ensured that the year 2020 will go down in history. In an attempt to deal with what is happening right now, we decided to make a zine. We would like to share our own perspectives, experiences and our discussions, and contribute anarchist perspectives to the debate. And of course humour, that should not be missing, although it has become quite serious overall.

We want to make a zine that takes Corona seriously, addresses the social conflicts, clearly formulates necessary criticism, takes up the less visible aspects, asks questions and stimulates discussions. Many people should be able to read it but it has not always been easy for us to describe complex issues in a simple manner. However, we have tried to do so by using personal experiences as points of reference.

We are different people organized within the anarchist network. We have different opinions, perspectives, backgrounds and life experiences and according to this, the zine has become diverse and sometimes even contradictory. In terms of the pandemic, we discuss it in a German context, since all of the co-writers currently live here.

We have noticed that the criticism of the Corona measures is largely left to a movement, formed by conservatives, neo-nazis and conspiracy theorists, although important and justified points of criticism need to be raised.

The pandemic came as a surprise. Right at the beginning, there were references to the Spanish flu that gripped the world 100 years ago. We don't have to look back that far, however, because one of the last pandemics of global proportions is that of HIV. When it broke out in the early 1980s, people from queer communities in particular were dying of AIDS. It was not uncommon for whole circles of friends to be laid to rest and for self-governing or internal scene places to „die empty“ - leaving behind a traumatized generation and a majority of society that was not aware of such an extent of this matter. HIV, the disease AIDS and the groups affected by it were and are stigmatized. But AIDS is a worldwide spread disease, which is nowadays non-contagious if treated with medication and can be almost completely controlled. The fact that people continue to die from it is due to unequal access to health care and primarily concerns precarious living conditions.

Racism and Anti-Semitism have played a part in the effects of the pandemic, both historically and in the present. Postcolonial structures play a role not only in the question of the distribution of medicines and vaccines, but always in the constructed question of guilt.

In the zine, we consider, among other things, the role of the state in the pandemic, the health care system, parental care, Corona and protest, the question of the emergence of pandemics in

terms of the human-animal relationship, and conclude with a more philosophical outlook.

We welcome feedback and further discussion. Feel free to write to us at and@notraces.net

In digital version you can find the zine at and.notraces.net.

We would be glad if you print the zine and distribute it further.

We wish you much courage, confidence and strength. Stay active!

With anarchist greetings
your Anarchist Network Dresden
(AND)

January 2021

Note: original texts in this zine were written in German and were translated to English.



Media, Conspiracy Theories, Elites and the Possibility to Change Everything

When we think back to 'simpler times', they are often the ones where we still knew whose interpretation of the world we could rely on. For some it was their parents, for others one of the major newspapers or the Tagesschau, and for the older generation newspapers like the Junge Welt and the Neues Deutschland. Of course, there were also disagreements with our sources, but we could rely on the fact that the controversies about our worldview tended to take place outside and that we only found our usual view of the controversies in our media.

For some years now, however, every article has been vying for our attention. It is no longer the whole package that needs to be marketed, but individual articles or videos. However, the need to understand the world as a whole is still there. We want to know what is happening around us. For some, it's enough to know what's happening in their own city. Others even want to survey the whole country or the whole world.

So how do we make the choice that makes us feel we have a grasp of the state of the world? Perhaps on the basis of the popularity of the articles? Or do we even manage to follow channels where every article is worth reading. We often come across articles that try to provide an explanation for the world

in just a few sentences. But what is presented in these articles as the solution to our problems is often nothing more than wishful thinking: "It's all planned by XY." "Once XY are gone, everything will be different."

Behind this is our wish that it is, after all, only a narrowly defined group of people who are responsible for the state of the world. But what is more plausible? That a few people 'orchestrate' what many billions of people in the world think, do and say? Or is it rather the everyday actions of these billions who do not know what they are doing, but rely on what they are doing being the right thing to do, precisely because they have always done it that way, but thereby causing misery for other people?

Undoubtedly, there are people who have more power over people than others and use this power to keep or increase the bases of their power (money, votes, etc.). But these are merely the profiteers of this condition. They are no more and no less responsible for the maintenance and establishment of this state than each and every one of us. Breaking with this state of affairs therefore means entering among ourselves into relations that, by our very acceptance as equals, realize the state of affairs that we want.

We are currently wondering how to proceed and whether those affected can also have easier access to our services? Also because the police established the personal data of the involved persons during a second action with the banner in front of the jail and this form of contacting cannot be a permanent solution anyway!

At the beginning of the year three persons in the deportation detention Dresden had evaded their detention arbitrarily. They climbed over the two fences enclosing the building while walking through the courtyard and were able to escape. At the beginning of the Corona pandemic, the detainees in the Darmstadt deportation detention center organized themselves and demanded to be brought before a judge and released from deportation detention with the help of a sit-in and loud protests. But only a part of them was released a week later. This shows: protest, in whatever form, is possible in a detention center. Self-organization will nevertheless remain difficult in Dresden, given the low occupancy and partial isolation through different floors. We will continue to try other ways and use other sources to gain access and support people in exercising their rights. In addition, we will have to make our demands clearer to the facility manager (LDS) again.

In the future, we expect success from ongoing and planned proceedings at the Federal Court of Justice (BGH). This is another part of our work that is very important. After all, what good is counseling alone if there are still many deficits in case law. Detaining people with pending deportation is and remains an inhumane practice. As long as this still exists, we would like to con-

tribute to uncovering injustices so that the rights of the detained people are respected! Especially in times of pandemic, we strive to ensure that all this is not forgotten!

DO YOU WANT TO GET MORE INFORMATION?

ABSCHIEBEHAFTKONTAKTGRUPPE

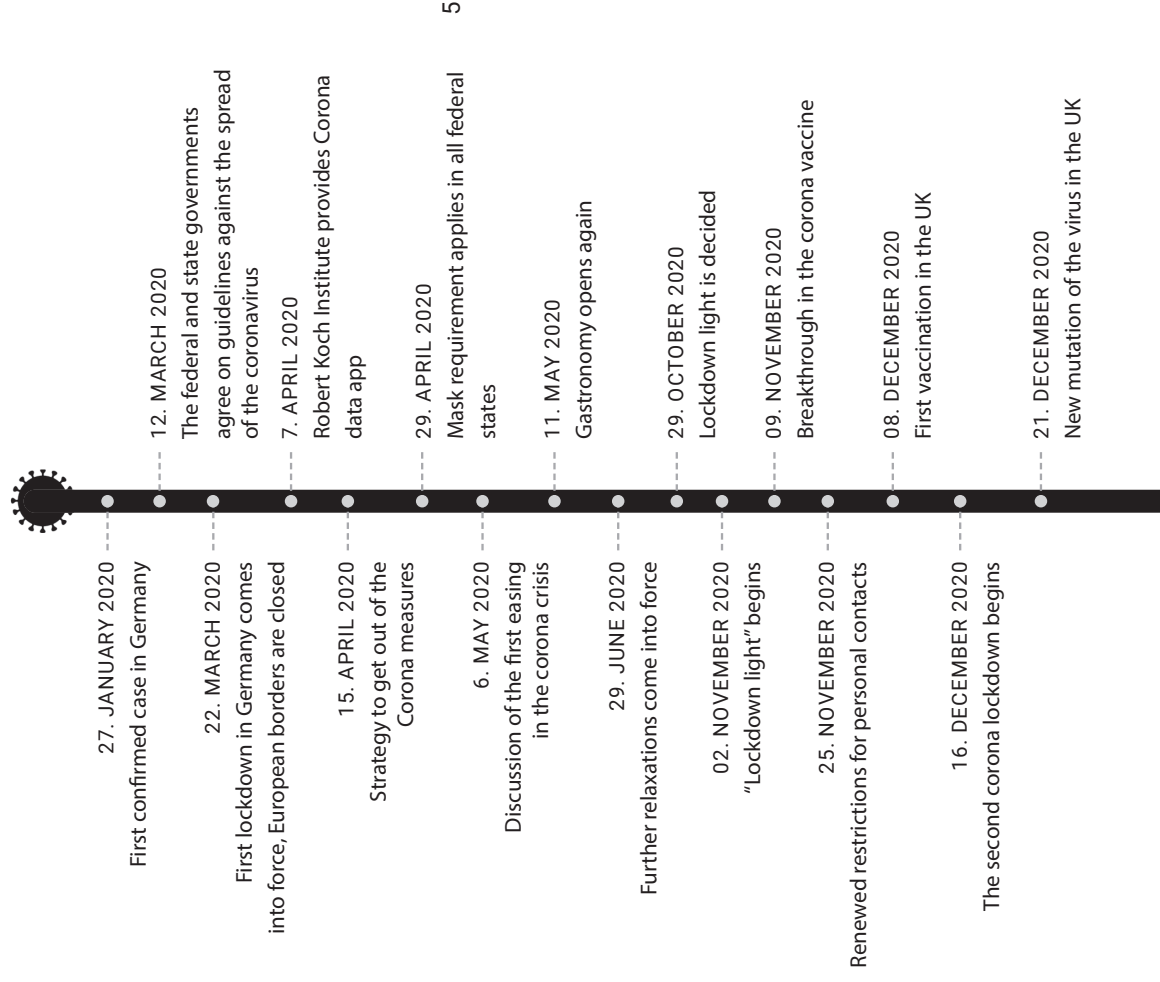
If you hear of any detentions,
please contact kontakt@
abschiebehaftkontaktgruppe.de.

Feel free to come to a plenary.

www.abschiebehaftkontaktgruppe.de



COVID-19-PANDEMIC TIMELINE



Source: handelsblatt.com/politik/deutschland/covid-19-in-deutschland-coronavirus-so-hat-sich-die-lungenkrankheit-in-deutschland-entwickelt/25584942.html

Why is criticism of Corona Measures Mainly Left to the Right?

*Note: In the following text we use German terms such as „Querdenken“ und „Querdenker*innen“. The former refers to Lateral Thinking Movement and the latter to so called Lateral Thinkers - the people who belong to the movement. We also use the term „Schwurbeler*innen“, which you can find explained in the Glossar.*

In one of our first discussions on „Who are these lateral thinkers and how can it actually be that criticism of the Corona measures, i.e. blatant restrictions of fundamental rights, is currently left to a right-wing conspiracy-mongering environment?“, we found that our perspectives on this were also very different. That's also why we tried to map the course of the discussion by some of us here in this form. We wanted to try to give space to the different nuances and questions or to ask questions.

LEO: Actually, everybody was quite surprised that there were so many people at these demonstrations. 40,000 people is a lot, especially for a protest in Germany.

MEGGIE: The Schwurbeler*innen movement reminds me to some extent of the early Pegida. Everyone is aware that Nazis are also running around here and they think it's okay. That's why these people are at least open to the right and therefore not our political allies for the time being.

JOSUA: What are the Schwurbeler*innen supposed to be?

LEO: I read that on Twitter.

MEGGIE: Well, I thought Schwurbeler*innen are those people who go to Corona-demos and because they are all so different, they were looking for a word that includes all of them?

LEO: So the dictionary says: „schwurbeln: to talk in a convoluted way; to talk nonsense; used colloquially pejoratively.“

JOSUA: I think, unlike PEGIDA, the Querdenker*innen are not explicitly motivated by racism, but are speaking out against the measures themselves, right?

LIN: Well, all Nazi parties from the AfD, to the Right, to the Der III. Weg call for anti-Corona demos and more or less actively participated in the protests so far.

Corona and Detention of People With Pending Deportation

A LOOK BACK AT THE YEAR 2020

Authors: Activists* of the deportation center contact group.

The Corona pandemic initially set in motion a positive development in deportation detention in Saxony at the end of March. In cooperation with a lawyer, we were able to bring about the first release, which was followed by three more releases. Then the jail was empty for the time being.

The joy over the empty prison was clouded by the newly constituted advisory board in June. For the first time, a member of the state parliament from the AfD joined the advisory board. With this, we feared that we would get less support from the advisory board.

In addition, the break of several months meant that our communication channels, such as those to the social services of the prison, were interrupted. Due to staff changes, we have not had the opportunity to contact the social service since March, so that we have not been able to find out in the following months whether people have been detained again. It can be assumed that neither the facility management (LDS) nor the new social worker have informed the people about our counseling services, since we have not received any counseling requests for months. This would mean that the LDS

does not fulfill its duty to inform about the counseling offer and that the people concerned therefore cannot exercise their right to counseling, which they are entitled to according to the Vollzugsgesetz (SächsA HaftVollzG). Without concrete inquiries or the names of those affected known to us, we have no access whatsoever.

Then, in October, we learned by chance that there are apparently again detainees and we placed ourselves without further ado in front of the prison with a banner and a telephone number. We were called directly by prisoners who were desperate for advice and support. This shows us that there was definitely a need for counseling and contact, but that people were not informed about our group.

It is extremely questionable to carry out deportations during a pandemic, and even more so to countries that in some cases have significantly fewer means and resources to respond to this pandemic. Moreover, it is often unclear whether the deportation can be carried out at all due to existing travel restrictions. How can it be legal to detain people?

MAUERSEGELN: Thank you very much for getting in touch right away and that the info can be distributed right away. And I think people who are further interested can look on your blog or make their own thoughts about the situation. Take care.

SUNNY: See you soon.

Update 28. Dezember 2020:
16 staff members at Chemnitz correctional facility tested positive.

Break through social isolation in jail - become a phone sponsor!



DO YOU WANT TO DEAL WITH THIS TOPIC FURTHER?

SUNNY'S BLOG

freiheitskomitee4sunnyw.blackblogs.org

MAUERSEGELN

soundcloud.com/user-763811186-361880312

CAMPAIGN: BREAK THROUGH SOCIAL ISOLATION IN JAIL - BECOME A PHONE SPONSOR!

abcd.org/2020/07/20/durchbruch-die-soziale-isolation-werde-telefonpatin

ANARCHIST BLACK CROSS DRESDEN

abcd.org

PRISONERS' UNION

ggbo.de

INFORMATION FOR TRANS*PEOPLE IN PRISON

transundhaft.blogspot.de

ANARCHIST FEMINIST

ANTI-PRISON DEMONSTRATION

07.03.2021, Chemnitz



MEGGIE: You can see that also in the fact that the Querdenken founder Ballweg chills with Reichsbürger*innen. Also from „moderate citizens“ clear Nazi slogans and allusions to be heard, as well as perpetrator-victim reversal, for example, „unvaccinated“ in the Star of David in Nazi optics or these Nazi comparisons such as with Sophie Scholl. So they equate the current Corona measures with National Socialism and see themselves as resistance fighters. The movement shows how connectable right-wing, anti-human ideologies are and is thus already in a tradition with the early Pegida.

LEO: The fact that the movement seems so diverse, contradictory and difficult to describe (rainbow flags, peace symbolism, hippie aesthetics next to right-wing Nazi hooligans and Reichsbürger*innen) only shows that our crude, undifferentiated political description scheme, which only distinguishes between right and left, is deficient and that we lack terminology to express the (apparent) diversity of the Schwurbeler*innen.

JOSUA: But there is also a justified criticism of the handling of Corona and this is also addressed at these demos. So there are also quite "normal" people there, parents of us for example.

LIN: Yes, it's true that there is some justified criticism, but you just have to have a look at with whom you are demonstrating.

JOSUA: But many of the people are not politically organized or active. So it's just an outlet for people to take their displeasure to the streets. Maybe they are also affected by the measures themselves, so their own concern also plays a role. If I have a small company and have to send my five employees into short-time work. Or if my small store can no longer afford the rent due to the losses of the last few months. Maybe they don't even know these political organizations and can't relate to them the way others, who are more involved in this issue, can. In addition, there was also no space in the last few months to get rid of criticism of Corona measures that took place outside of these demos.

LEO: But these people are actually quite well off, they come from a middle class and suddenly a completely different perspective opens up for them - that they are facing precarity and loss of privilege. And they also experience police violence. This abruptly changes their previous image and they get a glimpse into a reality of life that they don't otherwise have.

MEGGIE: The complexity is difficult to depict. For "Querdenker*innen", it is easier to "lump everything together" in order to reach a broad (uncritical) mass than to take the trouble to separate facts and circumstances and look at them individually.

LIN: Yes, there's something to that, "Querdenken" is also well organized. For example, they have their own marketing department. In addition, they use catchwords like freedom, democracy and dictatorship very cleverly and strikingly in their appeals and speeches. Of course, this then appeals to a broad audience. But still, if you were on such a demo for the first time and you watch the news about it, you should be clear with whom you are on a demo together.

MEGGIE: The criticism of the conspiracy theorists, Reichsbürger*innen and Nazis, who run around on the demos, is necessary. And also the demo as such or its participants must clearly face the critical question of why there is no sharper demarcation against such currents and how can it happen that all these people demonstrate side by side. However, the criticism about the composition of the demo must not be forgotten. There were important content points formulated on which we could respond.

tionate to what people outside pay for a flat rate, for example.

SUNNY: You can rent TVs for 9.36€ a month. And there is the possibility to get rental radios on the ward. And that is also very, very little. And most of the time, those who have a job are privileged, because it's a radio alarm clock that gives you the opportunity to wake yourself up and get ready for work. What now maybe the possibility of the JVA and also in connection with Telio (phone service provider) to switch. I know from other correctional facilities, even where Telio is directly available as a provider, that the securely detained prisoners have the option of being called on cell. Of course, this is also subject to the premise that not everyone can be called, but only those telephone numbers that have been activated anyway, because the prison can only call numbers that have been activated, which means a maximum of ten telephone numbers. That one considers now perhaps to change for this state of emergency and to say ok, we can call not only to the outside, but we can be called in detention room directly. Now would be really the best time to think about it and to implement that as soon as possible also, because it works.

MAUERSEGELIN: That would then mean that Telio no longer earns anything from it, because people can be called.

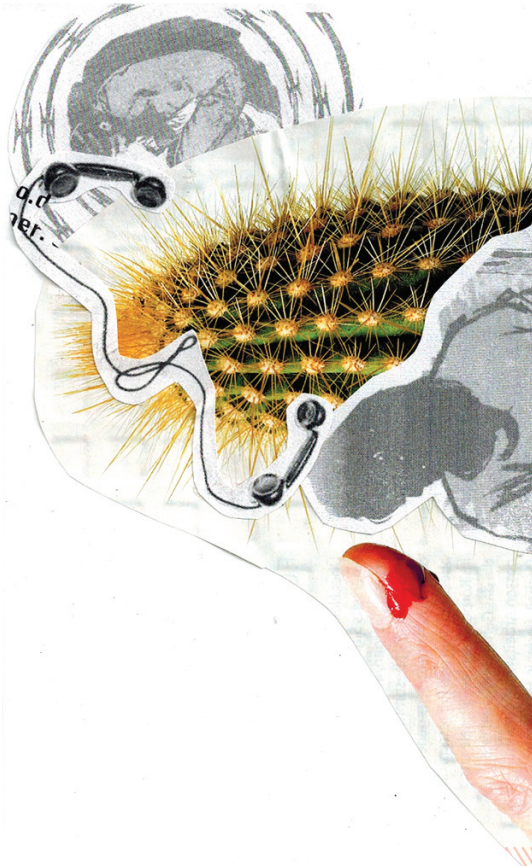
SUNNY: Probably it is, but the times are not to think about the evil ones. It is about our psyche, about our health. Only if the psyche is healthy, the body can also be healthy. You really have to think about it now.

MAUERSEGELIN: You had these 120 free minutes on landlines in April, May, June,

and the correctional facility should also think about making exceptions like that now. You can also see what happens when prisoners are absolutely disregarded in this exceptional situation, i.e. what happened in Italy when the uprisings took place in March.

Now perhaps in conclusion, one can also support you emotionally in solidarity. As a very low-threshold thing, for example, write a demand paper to the Chemnitz correctional facility that more changes be made. Or simply talk about it in your circle of acquaintances. Think about which people are doing much worse with the pandemic than you are. What else are your demands there, an appeal to people who are listening right now.

SUNNY: My appeal to people is: write letters. In case of doubt, you could just send them to me and I could forward them, because a lot of prisoners here are in a very bad way. In March, when the situation was already so precarious, we had started a feminist appeal for donations on the blog freieitskomi-tee4sunnyw.blackblogs.org to collect telephone money for women who do not have the possibility to maintain contacts. Especially now in this difficult phase, when it is even more extremely important to donate money about it. All I can say is that every euro counts and every euro definitely reaches prisoners in need. Send postcards, just a nice picture to show, hey you are not alone in there. Maybe send demand letters to the Ministry of Justice that relief must be created. Maybe even directly to Telio that there must be possibilities to support us prisoners in that respect now, just with the proviso that you can also be called in the detention room.



MAUSERSEGELN: I hope you can keep your nerves in there, because I'm sure it's such a extreme situation right now, it's already very tense in the prison anyway.

SUNNY: The situation is very tense right now. It was once said that one just doesn't give so much away, for the purpose of panic-making. But I am just of the opinion that panic arises just through ignorance: in your head you can spin against and again different scenarios that are already happening.

MAUSERSEGELN: And how is that right now? You can watch TV in your cell or talk to your cellmate or talk on the phone, write letters, do handicrafts. But there are certainly prisoners who don't have the opportunity to distract themselves with media or communication. Do they?

SUNNY: Nah, not at all. And that's exactly the problem, and I don't want to put myself in the situation right now.

There are a lot of prisoners who don't have a TV or nothing at all, neither radio nor TV. Especially in the access station, they have just arrived. It's even more precarious in the access ward, where there's no telephone in the detention room. In the other ward areas, we are privileged to have a telephone in the cell at all. But if you don't have or don't get the financial means, you don't have any possibilities to call.

MAUSERSEGELN: For all those who may not know, in prison, people earn 1-2€ per hour and still work full time, can do training or attend school. And at the same time such things are total privileges, to be able to have a TV or a radio or phone money to recharge regularly. Because it costs a lot of money, 6 cents to a landline and 12 cents to a cell phone per minute. This results simply into large sums in the month: 200€ can be gone really fast, if one maintains a regular telephone contact with friends or family. Which is simply not propor-

LEO: Yes for example at the Infection Protection Law (german: "Infektionschutzgesetz") not so much criticism was formulated. I have a feeling that if I express criticism, there is immediately the reproach to make oneself associated with Querdenker*innen. I think that's a blatant restriction on being able to express criticism.

LIN: Yes, I also think it's a shame that the participants of counter-protests are putting a lot of energy into dealing with Nazis. On one hand, there is no differentiation in the consideration of the protest and on the other hand, there is no separate platform for criticism of the measures. And in the left corner it has become relatively quiet since the beginning of the lockdown, when there was still a lot of criticism of fundamental rights restrictions and authoritarian measures...

JOSUA: Yes, somehow there is a dividing line, either you are for or against Corona measures. It is understandable that people develop fear and feelings of powerlessness in the face of this pandemic. They may not dare to question the measures because they offer them a kind of security. At the same time, over-moralization also blocks an open debate. This also makes it difficult to engage in necessary and fundamental criticism of the state, because people are immediately pigeonholed.

So I also think it's totally important to formulate a critique of Corona measures from an anti-authoritarian perspective.



State and Capitalism in the Pandemic

In the spring of 2020, there was a major break for our society. It was not a historical-political event, but a pandemic. COVID-19 leads to one of the biggest crises of our globalized world, which is also directly felt in Germany. This intensifies the grievances and malfunctions of the globally operating economic systems and massively affects our life as we have known it so far: thousands of deaths, changes in interpersonal relationships, digitalization of our lives, increase in surveillance and control, existential increase in social inequality, etc.

Globally, people have begun to organize themselves to collectively confront health and social problems. Especially in countries where the state is retreating and denying or downplaying the pandemic.

Germany is a so-called welfare state. Most social aid is organized by initiatives and organizations funded by the state or by church agencies. There is hardly any self-organization and trust in one's own neighborhood. People expect the state to manage the state of emergency and solve problems. But the state is generally not suited for major crises, such as a pandemic or the climate crisis, because centralized power structures do not allow for meaningful intervention in detail. Nevertheless, decisions are made that have an impact on all of us.

In Germany, the state was not prepared for the pandemic. Although there have already been many pandemics in our globalized world. But things that are not relevant to the state at the moment

are not a priority. That's not a good way for politicians to score points. But now the matter is acute and it is their job to make political decisions. While there has been a development towards more participation in political decision-making processes over the last two hundred years, we are seeing exactly the opposite in the pandemic. A few politicians decide what we have to do and what we don't have to do, right into our deepest private lives. For example, how many people we are allowed to meet and what relationship we can have with them. It is secondary that they lack the competence to do so. They navigate through ignorance and appear very determined. After all, they want to be re-elected or become a candidate for chancellor. Since they have the power to decide on measures, they do so, even if they make the wrong decisions for everyone. The state thus prevents local, individual solutions. And the stronger the state is, the weaker the society is.

A weak society enables the state to deepen its influence and its regulation of all areas of life, and for this it uses precisely such moments as the current crisis. For example, laws are tightened or surveillance and control are expanded through an increase in digitalization.

However, the authority that comes from politicians as elected representatives does not help in the actual management of the crisis, it is much more the activities that are close to daily life and people, such as those of the nurses. Because the interests that the state pursues are not necessarily oriented

MAUERSEGLIN: Again, I would like to talk to you briefly about why this is such an important message right now. So that should just be published now, that Corona is now spreading in the Chemnitz correctional facility. Because the institutional peculiarities of a prison are predestined for spreading viruses: prison is an incredibly confined space, where so many people live in a heap and at the same time there are so many closed circuits, like the kitchen. The people who work in the kitchen - they all get food from it. The laundry, that's all internal to the jail.

SUNNY: As you can also follow in the media the same happens in nursing homes. We have one and the same caregivers here all day, we surround ourselves with one and the same people all day, the risk is of course extremely high that this will spread very, very quickly here. Because also the medical care, we have a prison doctor and we have three or four medical nurses and if there should be cases among them, which fall more seriously ill or show symptoms in general, the question arises to me, how should the basic medical care of the corona cases still be guaranteed, but also of other diseases, which still exist despite all this. Yes, an extremely exceptional situation. In the prison hospital it is also nothing else like then, I think just here.

MAUERSEGLIN: On the precarious conditions - what else is the situation, what else do you have for possibilities to contact the outside and also to occupy yourself with?

SUNNY: To take up contact to the outside is at the moment possible only via telephone or by letters. Telephone is available only to the privileged few who have the opportunity to get money on their phone account. The visits are not working for now. As for Skype dates and everything - we know nothing for now. What we demand now actually even more than already, is that we are brought getting the whole picture on the situation. That the JVA is really answering our questions, because it's about us here, it's about our safety and our health.

MAUERSEGLIN: Especially since that negative experience you had in March, that the JVA rather drove a strategy of disinformation and you didn't even realize, what is the pandemic plan now, that there was one, but it was not published.

SUNNY: That's exactly what we continue to fight and especially now when we have these Corona cases here.

MAUERSEGLIN: The jail, so to speak, is not even designed to withstand the pandemic in the sense of when people get sick because there's just no medical care to the extent that it would be possible with the staff and the institutional setting that's there to work with.

SUNNY: Definitely. We are currently over 200 prisoners and now you can count that on one hand: One doctor, four nurses, they're only here at one point in time as well, so you can imagine what that means here.

Corona and Prison

CORONA IN CHEMNITZ PRISON - CALL FOR SOLIDARITY

"Mauersegeln" is a series of conversations with the imprisoned Sunny W. about feelings, health, being a parent and many other aspects about prison. We would like to present you a conversation from December 14, 2020.

MAUERSEGELN: Sunny, we have an acute contribution today because you now have corona cases in the Chemnitz correctional facility. How has that developed, what is the current status?

SUNNY: Well, it developed like this: there was an announcement over the intercom on Thursday in the morning hours, shortly before six o'clock, before the morning break, that house one remains under lockdown until further notice. We then also ran late to work and our bush radio liveticker then said that we have a confirmed corona case in house one and at that time there were ten suspected cases among "Additions". They announced the lockdown then nevertheless on the next day again - at six o'clock came an announcement that we are all not allowed to go to work, that we will have a lockdown till the end of the day.

MAUERSEGELN: Additions means people who are new to the jail.

SUNNY: Exactly, that's people who have been newly incarcerated. The problem, which we can't really explain yet, is simply the fact that they are tested from the beginning and isolated from all other prisoners. So they have separate yard access. The access station is also divided into two areas: the front area and the back area, i.e. those who

have been there for a while and those who have just arrived. They are then also swiftly transferred in the house, as it was with two people tested negative. So that, in theory, it would not be possible for old prisoners to be infected.

That's why we assume, but this is only an assumption, it's not a confirmed report, that probably also staff members must be infected with corona, because it also affects other wards than the access ward. I have just been to the medical service and asked whether we are all being tested now? And when I asked, I got the answer that they are still discussing it. Of course, the fear and worry is now very great. Not only that we ourselves have been infected with Corona, but above all we have of course also noticed how the situation was in Dresden or how the situation still is in some places, namely that all the prisoners who were tested negative were also kept under lock and key. And the fear is there now, of course. And now especially in the pre-Christmas period, the time is in and of itself already very precarious and on the Christmas holidays we would have only weekend lockdown anyway, which means from 4:30 p.m. the cells would be under lockdown anyway.



for the well-being of the people. In addition to political principles, the state also functions according to the rules of the capitalist market. And the market economy has to run. The market must be protected. Production continues. Although more cars are not important to society, their production has taken priority over people.

So working is fine, whether at home or in the factory. Leisure, regeneration, art and culture, on the other hand, are not. What we are allowed to do at the moment is work and consume - the system-relevant activities in capitalism. Some follow government measures to infect as few people as possible, hoping it will soon be over if we just discipline ourselves. The rest still take public transport to work every day. So social contact is not restricted where the state needs it.

In the debate, the state nevertheless receives a lot of encouragement for its freedom-restricting measures. The acceptance of authoritarian actions also includes the fact that people want a clear announcement and a manual.

And our lives are strongly shaped by authoritarian structures, which are difficult to fight against, as we are currently seeing.

But this pandemic has shown once again that we cannot rely on the state. Torn between the contradiction of protecting health of our fellow human beings and our scepticism of repressive policies, we must not become incapable of acting against. We must clearly state our criticism and find ways to win over more people in the crisis to organize this society differently.

How do we want to work, live and organize our health in the future? There are many good projects and approaches for this, we must make them visible now and organize ourselves together!

For months, the government and the pharmaceutical industry have been trying to contain and combat the symptoms of the Covid-19 pandemic by researching a vaccine, among other things. What remains unnoticed and neglected is the root cause that made this pandemic possible in the first place. Our societal human-animal relationship remains untouched and the effort to fundamentally change this is consistently ignored and dismissed as unworkable. For these reasons it is our concern to publish the following text excerpt in our zine:

Zoonoses

WHEN DISEASES CROSS BOUNDARIES OF SPECIES

by Ina Schmitt (shortened version)

Zoonoses are infectious diseases, which are mutually transmitted across species. [...] The oldest of the more than 200 so far known zoonotic diseases include tuberculosis, rabies, plague, cholera, and influenza, as well as numerous food borne infectious diseases such as salmonellosis and listeriosis. In addition, there are many emerging diseases such as Ebola, SARS, MERS, and various antibiotic (multi)resistant pathogens. [...]

Zoonotic diseases are of growing importance worldwide, particularly due to increasing environmental degradation, climate change, and the intensive exploitation of animals and nature. A study published in a journal called Nature in 2008 [1] investigated the origin of 335 infectious diseases identified between the years 1940 and 2004. According to the study, 202 of the so-called emerging infectious diseases (EIDs) have a zoonotic origin. This means that around 60 percent of the pathogens were transmitted from non-human animals to humans. At more than 70 percent, the majority of these zoonoses originated from so-called wild

animals. As the study also shows, the number of infectious diseases increased steadily and significantly over the decades, reaching its peak in the 1980s. [...]

Based on data from the Global Infectious Disease and Epidemiology (GIDEON) network, scientists at Brown University in the U.S. examined more than 12,000 outbreaks of 215 infectious diseases that occurred in 219 countries from 1980 to 2013, affecting about 44 million people. [2] The findings demonstrate a tripling of infectious disease outbreaks since the early 1980s. [...]

That (zoonotic) infectious diseases are increasing is a debacle in the making. For their emergence is an interplay of the destruction of natural habitats and the decrease in biodiversity. In intact (rain) forests, the animals living in them disperse and individuals rarely encounter each other. Disease outbreaks are quickly limited because infected animals can infect only a few other animals. The spread of disease is thus quickly halted. The situation is different in disturbed habitats. If certain

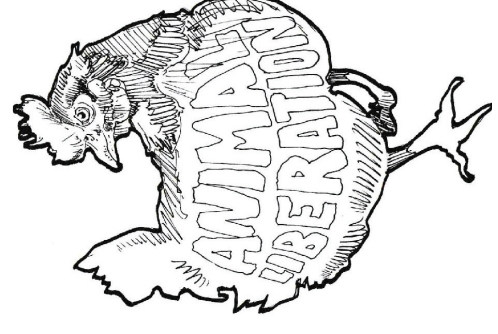
Human-Animal Relationship

DEMANDS OF THE ALLIANCE FOR SOCIAL ANIMAL LIBERATION IN THE CONTEXT OF THE CORONA CRISIS

Fight the causes of the Corona crisis - confront its consequences in solidarity - advance social transformation - end exploitation of humans, animals and nature!

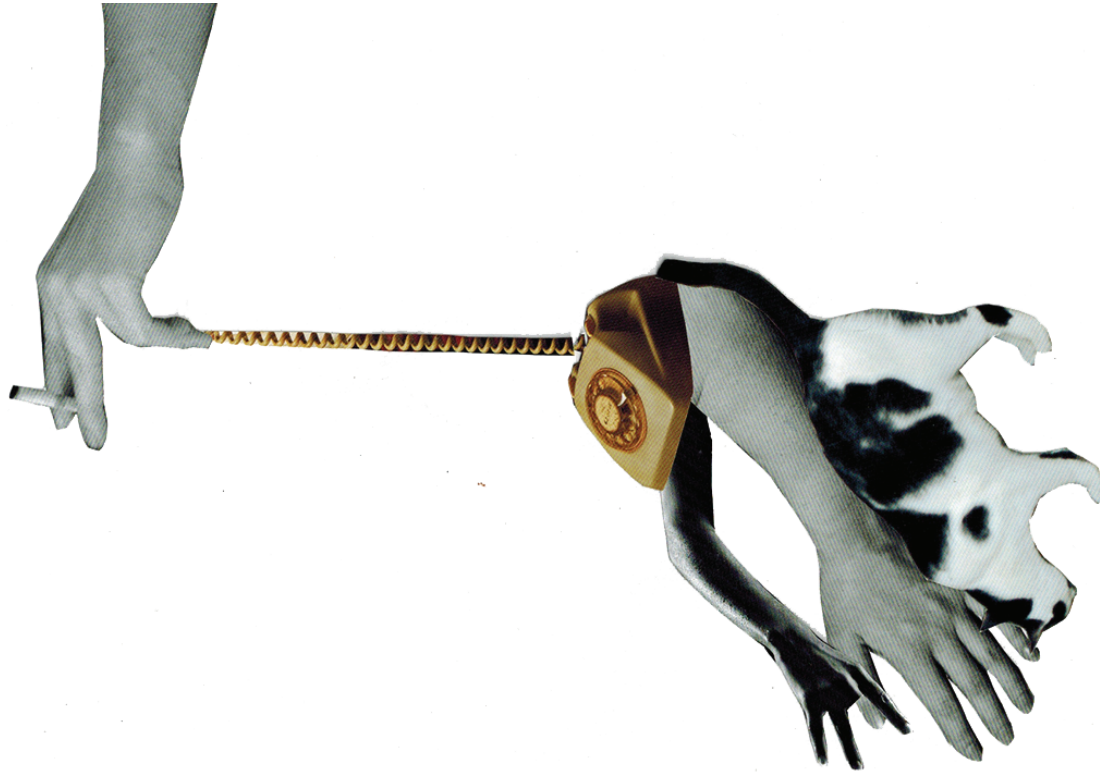
- # No bailout for animal exploitation
- # No crisis measures at the expense of animals
- # Strengthen the health system
- # Prevent zoonosis
- # Protect basic rights
- # Strengthen workers' rights
- # Make food supply fair and sustainable
- # Restructure the economy
- # Improve the social human-animal relationship through further measures

The detailed demands, press releases and action reports can be found here: tierbefreier.org/corona



Therefore, the activists demand a fundamental social change towards a society in which exploitation, oppression and social exclusion of all people and animals and the destruction of the natural basis of life are eliminated.

The destruction of the natural foundations of life are eliminated. With regard to the social human-animal relationship, this social transformation is to be supported by the following measures, some directly related to the Corona situation, some general:



(The text was inspired by the recommendable but very academic books by Donna Haraway and Bruno Latour. For further reading we recommend for example "We have never been modern" or "The Parliament of Things" by Bruno Latour; "Marxism and the Production of Nature" by Noel Castree is also recommendable).



animal species die out and species diversity decreases, the surviving and more adaptable animal species occupy the entire habitat. The "population density" increases. The risk of infection increases. And with it, the probability of mutations increases, which could ultimately also break through the species barrier. At the same time, animal species whose number of individuals decreases lose their genetic diversity, which plays a particularly important role in immune genes and defense against pathogens. Due to intensive land use, (rain) forest destruction and climate change, natural habitats are also becoming smaller and smaller.

Animals share the remaining areas and have to move closer together. Humans with their "livestock" are also encroaching deeper into habitats. The close proximity of humans, "farm animals" and "wild

animals" further increases the risk of infection. Also, at (wild) animal markets, many animals of different species come together in close quarters that otherwise would not meet at all. Thus, these markets, as well as the sale of "bushmeat," increase the likelihood of the otherwise limited evolution of new viruses. [...] When many individuals come together in close quarters, the risk of infectious disease increases. [...] Genetic diversity is of great importance for the best possible protection against infectious diseases. In the animal industry, however, breeding is usually limited to a very small gene pool, which makes the animals concerned even more susceptible to infectious diseases. The potential of the animal industry for the emergence of new infectious diseases has already been clearly demonstrated in the past. Pigs in particular, but

also "poultry" and cattle, are of essential importance in the emergence of new viruses in the animal industry - and not only in so-called mass or, to put it more euphemistically, intensive livestock farming. Pigs, like other animals, are not just commodities, but living beings. Pigs can be infected with bird flu as well as human influenza viruses.

[...] What this can ultimately mean and what potential for the emergence of new (human pathogenic) viruses the animal industry actually has is exemplified by the influenza virus A/H1N1/2009, colloquially known as "swine flu". In the spring of 2009, the highly contagious virus managed to jump from pigs to humans and, within less than two years, spread from Mexico to the USA and ultimately to the entire world. As a result, more than 280,000 people worldwide died from swine flu [3].

A good 100 years ago, an influenza virus, also of subtype A/H1N1, made its way from the pigsty to humans: The so-called Spanish flu [4] began in March 1918, good six months before the end of the First World War, in the U.S. state of Kansas as a common flu and initially proceeded harmlessly with cough and fever; few infected persons died. Before a second wave of infection occurred in the fall of 1918, the virus mutated again. However, the highly infectious virus did not weaken, as is usually the case, but became more deadly. It is estimated that 50 million people died from the Spanish flu between 1918 and 1920. [5] Other estimates even put the death toll as high as 100 million. The Spanish flu thus killed more people than World War I (17 million). [6]

[...]

While much is done in society and politics to preserve companies, corporations and entire industries, those who suffer from epidemics and pandemics are especially those who are already at the bottom of society. Particularly affected are people who are on the run, locked up in camps and jails, suffering from hunger or without access to medical care and hygiene facilities. Likewise, countless non-human individuals suffer and die in animal testing for basic research and vaccine development.

[7]

[...]

The direct as well as indirect consequences of epidemics or pandemics are so far-reaching that they can hardly be overlooked with a simple glance. There is no doubt that as long as there is no fundamental change in politics and society, both known and new infectious diseases will continue to cause much suffering in the future.

Relationship Between Nature and Culture

Pandemics are only at first sight a natural occurrence. In reality, they are neither entirely nature (meaning: areas of the earth unaffected by humans) nor culture, but a mixture of both spheres. A disease that may be harmless to some animals meets cultural phenomena such as factory farming, in which humans and animals interact in a very confined space. The result of this encounter was the starting point of a pandemic: a dangerous, highly contagious disease for humans and some animals. The coronavirus shows once again that nature and culture cannot be considered as separate spheres. Alleged nature and alleged culture have always merged, as the example of climate change shows. In practice, no "forces of nature" exist that are solely responsible for climate. Cycles on Earth are tightly fused with human practices that release CO2 or other greenhouse gases. Not the "forces of nature" or the human practices, but they together are responsible for the climate and its developments.

Likewise, human actions are not independent of developments attributed to the nature. A virus, such as the coronavirus, is so small that we cannot even detect it without powerful technical aids such as microscopes. At the same time, it influences our "culture," political action, social life, and so many other aspects of our society that it is nonsensical to pretend that it has not long been part of it. We humans do not exist out-

side of "nature" either, but "nature" and "culture" equally determine our lives. The nonsensical division into "nature" and "culture" must therefore be urgently abandoned. This hierarchical pair of opposites provides important foundations for exploitation and oppression: In a mode of production dominated by exchange value, and this is fundamental for both capitalist and state socialist, "nature" is not accorded any value as long as there are still possibilities to continue producing for the next decade. The claim that there are "primitive peoples" and "cultural peoples" was a starting point for a variety of racist and misanthropic practices during colonialism. Likewise, for a long time women were seen as representatives of nature and thus their oppression was justified. Even today, in the false belief that the division into two sexes (female and male) is a purely natural phenomenon, intersex children are mutilated after birth in order to conform them to the ideas of "correct" sexes. We must abandon the ideological separation between nature and culture as soon as possible to save our planet and us humans. That, which is called nature must be recognized as a legitimate part of our society, which consequently has a say in what it looks like. With, and not against it we have to develop our future society and consider all existing interests. This is the only way we can avoid catastrophes like climate change or pandemics in the future.



[1] www.nature.com/articles/nature06536.pdf

[2] doi.org/10.1098/rsif.2014.0950

[3] de.statista.com/statistik/daten/studie/1101352/umfrage/fallzahl-und-todesopfer-ausgewaehlter-virusausbrueche-weltweit

[4] www1.wdr.de/stichtag/stichtag7314.html

[5] de.statista.com/statistik/daten/studie/28944/umfrage/anzahl-der-todesfaelle-durch-grippe-pandemien

[6] de.wikipedia.org/wiki/Erster_Weltkrieg

[7] See also: Bündnis für gesellschaftliche Tierbefreiung: Hintergrundtext 1 – Keine Tierversuche für die Bekämpfung von COVID-19 www.tierbefreier.org/tierversuche-covid-19

Excerpts from the original text "Zoonoses. When diseases cross species boundaries" by Ina Schmitt. Published in the journal "Tierbefreiung", issue 108. www.tierbefreiung.de/tierbefreiung-108

DO YOU WANT TO KNOW MORE ABOUT THE TOPIC?

TIERBEFREIUNG DRESDEN
Animal Liberation group from Dresden

tierbefreiung-dresden.org
tierbefreiung_dd@riseup.net

RADIO BROADCAST
and.notraces.net/2020/11/15/system-fleischindustrie-novemberausgabe-des-anarchistischen-horfunk-dresden/



Economy of Healthcare

Our comparatively progressive health care system is organized according to 4 principles: compulsory insurance, contribution financing, solidarity principle, self-administration principle. However, if we take a closer look at these principles in their form, the progressiveness quickly becomes questionable.

In our neo-liberal society, market pressure and sorting of people into classes have naturally also reached health care. Following the aspect of economic efficiency, there are different types of insurance (statutory or private). They influence how much money doctors receive for their service, whether and how quickly appointments are given, which measures are selected, and whether or not staff have time to respond to patients' needs. Furthermore, certain groups of people are excluded if they do not comply with the insurance obligation (e.g. homeless people).

According to the above-mentioned principle, solidarity is only granted to those who pay for it.

The financing of measures is often based on market incentives (see homeopathy), leaving preventive and participatory measures underfunded, poorly coordinated or difficult to access.

In our society, neoliberalism represents a constantly latent health risk. Poor working conditions, financial insecurities, pressure to perform, neglectful health behavior, constant discrimination according to social status are examples which keep people in constant stress which has an enormous impact on health.

prejudice is now directed primarily against "Asian" looking people. [...] Also reported are disproportionate police controls. The Federal Anti-Discrimination Agency thus counted more than 100 reports of discrimination in connection with the new coronavirus. [4]

[...] We live in a deeply competitive society. The corona pandemic, like epidemics long past, reveals social inequalities, discrimination based on nationalities, religions, skin colors and others are unfortunately social normality also in connection with infectious diseases. [...] Let us finally break this cycle. Mutual help, support and solidarity are the only answers that can counteract the crisis. Neighborhood help, self-organization and the formation of reference groups can make loneliness and quarantine-related isolation more bearable. Scientific successes, on the other hand, must not be a privilege for the rich; there must be no exclusive rights to vaccines and health systems.

[1] www.bpb.de/izpb/9714/antisemitismus?p=1

[2] www.rki.de/DE/Content/Institut/Geschichte/Bildband_Saloni/1911-1920.html

[3] www.sueddeutsche.de/politik/rassismus-wir-sind-keine-versuchs-kaninchen-1.4867427

[4] www.antidiskriminierungsstelle.de/SharedDocs/Downloads/DE/Dokumente_ohne_anzeige_in_Publikationen/20200504_Infopapier_zu_Coronakrise.pdf

Excerpts from the original text "RASSISM GOES VIRAL" by Ina Schmitt. Published in the journal "Tierbefreiung", issue 108. www.tierbefreiung.de/animal-liberation-108

DO YOU WANT TO DEAL WITH THE TOPIC FURTHER?

SUPPORT - FOR VICTIMS OF RIGHT-WING VIOLENCE
www.raa-sachsen.de/support

BLACK LIVES MATTER DRESDEN
facebook: BLM Dresden

THE OTHERS - BIPOC POWER DRESDEN
facebook: die Anderen - BIPOC Power Dresden

DRESDEN POSTCOLONIAL
dresden-postcolonial.de

SISTERS* - RACISM-CRITICAL WORK WITH GIRLS
maedchenarbeit-sachsen.de

KANAKIATISCH
Podcastreihe: soundcloud.com/user-342027689

GROUP AGAINST ANTIROMAISM
gegenantiromaismus.org

EDUCATION AND MEETING CENTER FOR JEWISH HISTORY AND CULTURE
www.hatikva.de

- also in connection with the outbreak of the Corona pandemic. Allegedly, it was they who would benefit from the virus. The corona virus is a tool for them to expand their global influence. The well known stereotypes of the alleged "Jewish financial power and greed", as well as the "rich capitalists" also persist to this day.

[...]
When Robert Koch (1843-1910) set out to investigate the major infectious diseases, outbreaks were no longer treated by fumigation, bloodletting or other remedies and tinctures. The physician, microbiologist and hygienist [...] discovered the causative agent of tuberculosis [...] in 1882. Much less present are the experiments that Koch conducted during his last research trip on behalf of the German colonial administration. When Koch set off for East Africa in 1906/07, large parts of Africa were occupied by colonial stations, and medicine was one of the essential basic researches of colonialism. The African population was considered a "labor reservoir" by the colonial powers. Diseases were accordingly a threat to the economy.

[...]
To this day, the institute named after Koch is the central institution for disease surveillance for the German government and once again an omnipresent source of information during the current Corona pandemic. The Robert Koch Institute describes his racist experiments in colonized East Africa simply as "probably the darkest chapter in the career of the institute's founder Robert Koch" [2].

And yet does not dwell on an overdue reappraisal. Two French scientists ap-

parently wanted to write a similarly "dark chapter" - following the old colonial mentality. Jean-Paul Mira, chief physician at the Cochin Hospital in Paris, and Camille Locht, research director of the state-run Inserm Institute, which is researching the development of a vaccine, chatted openly in a television program about vaccine studies in Africa against the new coronavirus. Mira asked, whether such studies should not be done in Africa, "where there are no masks, no treatment options and no resuscitation measures? [...] Just as has been done with some studies on AIDS. With prostitutes one can experiment because you know they're particularly exposed and they don't protect themselves." Locht replied, "You're right, we're considering doing a parallel study in Africa." [3]

NOTHING LEARNED FROM THE PAST

The exploitation of non-human animals, humans, and the destruction of nature, which is occurring equally worldwide, favors the emergence of new infectious diseases. [...] In a globalized society based on economic efficiency and economy, it is not individual countries - and certainly not certain ethnic groups - to which the sole responsibility for disease outbreaks can be attributed.

[...]
With the coronavirus, discriminatory behavior patterns are being continued that were already rampant with SARS-CoV-1, Ebola and other infectious diseases. Even faster than the virus itself, racist stereotypes emerge and stigmatizations reveal structural racism. [...] With the outbreak of the coronavirus,



is precisely these overcapacities that would be useful in a pandemic situation... In the current situation, hospitals have to free up capacity again and postpone scheduled interventions. This entails an economic risk for the hospital to generate money and make up for the loss of revenue, since it is unclear when and how many corona cases will arrive. The incentive, therefore, not to admit corona cases to prevent lost profits is a real problem, along with the lack of "beds in stock." Competition arises in the care of sick people.

It also creates a political hierarchization of diseases by importance and urgency. COVID-19 diseases are given pri-

ority over other, supposedly less urgent diseases. The high risk of a COVID-19 disease is not to be downplayed here, but it must not lead to people with their suffering and their disease being weighed in the balance and played off against each other. In addition to other illnesses, the high number of depressions, which are intensified by isolation and loneliness and which can also be life-threatening in severe cases, are not taken into account. The health consequences that will follow from this policy cannot be estimated at the moment.

Furthermore, the economic efficiency principle of recent years has led to existing staff shortages in many areas

and poor equipment. The high workload of staff with poor pay and their own extremely high risk of falling ill has led to acute shortages, especially in nursing. Hospital closures, which have been taking place for several years, will continue to be discussed and implemented in 2020 during the pandemic. The simultaneous warnings about lack of places for COVID-19 patients is taking the debate completely to absurdity.* The clapping and praising during the last months, causes nausea against this background. Healthcare must not (have to) follow market incentives!!!

* cf.

www.aerzteblatt.de/archiv/170954/Krankenhausreform-Welche-Haeuser-muessen-schliessen

www.aerzteblatt.de/nachrichten/116857/Diskussion-um-Krankenhauserschliessungen-wird-lauter

www.sws.org/de/articles/2020/04/01/kran-a01.html

**DO YOU WANT
TO KNOW MORE
ABOUT THE TOPIC?**

GESUNDHEITSKOLLEKTIV DRESDEN

facebook.com/gekodd

KRITIMED DRESDEN

www.dresden.kritimed.de

BÜNDNIS FÜR PFLEGE DRESDEN

facebook.com/B%C3%BCndnis-f%C3%BCr-Pflege-Dresden-304413482911043



Racism Goes Viral

A CONSIDERATION OF RACIST, ANTI-SEMITIC AND SEXIST DISCRIMINATION IN THE CONTEXT OF PAST AND PRESENT INFECTIOUS DISEASES

by Ina Schmitt (shortened version)

[...]

When outbreaks occur, they are perceived as an experience of powerlessness that threatens one's existence. Lack of knowledge about the causes and their prevention and the accompanying loss of control fueled fears and prejudices in the past. But instead of acting in solidarity and community, racism and conspiracy ideologies provide an emotional outlet in crisis situations and reinforce one's own worldview by assigning supposed responsibilities. The parallels between past and current epidemics are telling.

[...]

Discrimination and conspiracy myths associated with disease outbreaks are not a new phenomenon. Past epidemics, especially those of global proportions, affected people like apocalyptic events that threatened their very existence. Instead of medical explanations, a wide variety of theories about their causes were quickly put forward. Even as the "Black Death" left entire regions of medieval Europe extinct, "scholars" reported unfavorable constellations of stars or ominous winds. In Christian society, epidemics were also regarded as divine punishments for social misconduct. Accordingly, diseases never arose without reason, they came as a result of guilt and were a just punishment for

sinful life - preferably of religious or other minorities.

[...]

The alleged perpetrators of the "Black Death" were quickly found: Jewish people were accused of poisoning the wells and thus causing the disease. The suspicion fit well into the openly anti-Semitic worldview of Christian society. [...] All over Europe Jewish people were persecuted, expelled or murdered. [...] But even those who knew that Jewish people had to be innocent could have a great interest in their persecution and murder. Be it because they had taken out loans with them and then did not have to pay them back, or because they speculated on their real estate.

[...]

The prejudice of the "money-grubbing Jew" was firmly part of the anti-Semitic world view of society, although it was only the ecclesiastical regulations of the IV Lateran Council of 1215 that had socially excluded them and forbidden them access to public offices and guilds. Only as a result were Jews forced to specialize economically in trade and money lending, which was still forbidden to Christians for religious reasons[1] [...]

Even today, some 670 years after the plague epidemic, various anti-Jewish conspiracy beliefs are again circulating

**In times of Corona
being together
in solidarity also
means:
look and listen when
violence occurs in
your neighbourhood.
Support those being
affected!**

**Child and youth emergency service
0351 - 2754004 (24h)**

**Crisis phone
0351 - 4885341**

**Women's shelter
0351 - 2817788 (24h)**

e[★]vibes
für eine emanzipatorische Praxis

HELPLINE:
evibes.org/2020/03/19/in-zeiten-von-corona-gemeinsam-solidarisch-sein

#5and5 Demands For More Solidarity Against Corona

“Nicht auf unseren Schultern” (eng. “Not on Our Shoulders”) (NAUS) is an anti-capitalist campaign from Dresden. Our goal is to find solidarity-based answers to the problems and challenges posed by the “Corona crisis”. For this purpose, we want to create a platform for different participants to exchange ideas and support each other in the implementation of their demands and goals. We network in the fields of “wage labor”, “education”, “infrastructure & health”, “safe housing for all” and “art and culture”.

IMMEDIATELY

1. A safe home for everybody!
2. Information for everybody!
3. Strengthen neighborhoods!
4. Support for all who need it!
5. Dresden has space!

AND RIGHT NOW!

1. Basic rights for all!
2. Self-governing neighborhoods!
3. People before profits!
4. #WeHavePlace (#wirHabenPlatz)!
5. Comprehensive infrastructure!

**DO YOU WANT
TO KNOW MORE
ABOUT THE TOPIC?**

NAUS DRESDEN
www.naus-dresden.org
kontakt@naus-dresden.org

It is especially important to us to take a perspective that clearly opposes antisemitism, racism, sexism and other forms of discrimination. Furthermore, we want to act ecologically and climate-friendly in our demands and positions and clearly oppose the strengthening of authoritarian traits in society. Together we want to build an alternative to exploitation, utilization and oppression. Let's live solidarity together and not el-

bow our way through each other in the struggle for distribution.

The 5and5 demands for more solidarity against Corona were elaborated already in spring 2020. You can find the current version on the campaign page of NAUS.

Feel free to check it out and get involved!

Corona and Parental Care

I alone bear the responsibility for my child. In real life. On paper, the "creator" has a say. In real life I take care of every detail myself. And now Corona too...

The kids are worried and I often have no answers. Hang in there, keep your distance, endure....

I hope the little one doesn't go into quarantine. Then I can forget about my job, I'm still on probation.

The father is in touch again after 3 months (initially it was planned once every 14 days):

-Why can't she visit him in Berlin...?

-Because I know he won't take Corona seriously and I won't send her to a risk area during a pandemic.

-Such nonsense, Corona is less bad than flu. He has a right to see his child.

-Then why hasn't he noticed it outside of critical periods? And in the 5 years when we lived in the same neighbourhood? And he can visit her in Dresden or take her out of Berlin to visit her family in the countryside.

...Because he just didn't have the time. Besides, I wanted to move to Dresden. Why should he take on the journey... Now he just wants to see her. Only I block his efforts.

-Corona is the reason, I say.

-Corona is an excuse. He doesn't know anyone who has Corona. I should think more critically and not believe the media... The children have to wear mouth guards - such nonsense. He wanted to take her and the neighbour kids to the playground.

-It is difficult to have so many contacts at the moment, even for children.

-He won't let anything be dictated to him, neither by me nor by Merkel.

... In the end, I was able to preserve the protection of my child.

I'm already "looking forward" to the vaccination discussion...

How does it actually work with families in which both parents are Corona deniers and/or conspiracy theorists? How protected are the children of people who think everything is a plan by Bill Gates? Are they warned to stay away from people in masks because they are "nutcases"? Or are they warned of elites who want to drink their blood? What fears must be created...

Or: what is the healthcare like for these children?

It is not a new topic, how little self-terminated people under 18 are and how much they are at the mercy of their parents' ideas and beliefs. This has always been complex. School creates only education in the scheme XY. Critical thinking, different perspectives and the courage to be different are hardly taught there (and are also not wanted). Everywhere adaptation is taught and children rarely learn to think for themselves and to defend themselves.

In these times of corona and increasing social conflicts, however, the topic gains in complexity... I see thousands of people on the screen shouting loud slogans that have nothing to do with meaningful and very much needed criticism. And I



Abortion Without Borders

Fascism, racism, nationalism and anti-feminism must be confronted not only at our own doorstep, but also across borders.

On October 22, 2020, the Polish Constitutional Court further destroyed the already severely limited legal options for abortion. Medically safe abortions are thus almost impossible in Poland. Exceptions now exist only in cases of rape, incest and serious danger to the life of the pregnant woman. But even in these cases, there are major hurdles and it is difficult to even find a hospital that will perform an abortion. Even fetuses that are not viable must be born with the new regulation. For years, the right to sexual and bodily self-determination has been steadily eroded by the ruling right-wing conservative PiS party. Driven by the arch-Catholic church and its socially deeply rooted ideology, rigid sexual morality, reactionary gender roles and anti-feminist laws continue to be pushed through.

One example of this is access to the so-called "morning-after pill" as Polish friends tell us. While it has finally been available without prescription in Germany since 2015, people in Poland have had to obtain a prescription again for the past three years. Many doctors refuse these prescriptions. Where church and state act patriarchally, reproductive rights must be secured by feminist networks!

The forms of action for solidarity support are manifold: You can donate to organizations that bring unwanted pregnant women across national borders to enable safe abortions. It is also possible to purchase cheap drugs in the Czech Republic or Germany and give them to activists in Poland. Since Corona, both access to abortion and the ability to support it have become more difficult everywhere. This is due, for example, to closed counseling centers, busy clinics, and border closures.

For cross-border solidarity. The fight for the right to bodily self-determination is carried by ALL of us!

DO YOU WANT TO DEAL FURTHER WITH THE TOPIC?

ABORTIONS IN THE DRESDEN AREA
evibes.org/2020/09/24/wichtige-adressen-zum-schwangerschaftsabbruch

ABORTION WITHOUT BORDERS
abortion.eu, fb: Ciocla Basia Berlin

PRO CHOICE SACHSEN
schweigemarisch-stoppen.de



think: help, how do we make a stop to this? And how must it to the people at home right now? Do they still see in all their anger that there are children who are insecure, for whose health they also bear responsibility and who have no voice? What happens to us in a society in which there are no longer any reasonable and critical debates, but only shouting? In which everyone believes they know "the truth" and have to pass it on to young people without questions asked? And what happens to those people who, because of their age, have no right to participate in such debates?

DU YOU WANT TO GET MORE INTO THE TOPIC?

ALTERNATIVES

ELTERNETZWERK DRESDEN
(ALTERNATIVE PARENTS
NETWORK DRESDEN)

aendd@riseup.net

The network organises:

Kinder_Kleidung_Austausch:

Free flea market for children's clothing
and accessories
facebook.com/kinderkleidungsaustausch

Kinder_Küfa Dresden: monthly Küche für
alle (eng. Kitchen for Everybody) with
political input around the topic of children,
participation with children welcome
facebook.com/kinderkuefadresden

GlitzerKiste Dresden: mobile library for
institutions with emancipatory, socio-
critical and diversity showing books for
children and youth
facebook.com/GlitzerkisteDresden

EXPERIENCE-REPORTS

Personal thoughts of
people who took part in
making this zine:

*„I was asked if I could imagine to take
over the sponsorship for 2 small chil-
dren and should think about it serious-
ly. Because of the Covid-19 pandemic,
parents are worried about what might
happen to their children if they get sick
and die.“*

*„I see parallels to the situation in our
school - there are probably lice deniers*
there.... Maybe a mandatory bathing is
coming up..“*

emotionality or male egoism and fe-
male caring. At the same time, these
attributions are accompanied by dif-
ferent values, social recognition, and
different rewards, which results in
asymmetrical gender relations, in-
cluding the domestication and struc-
tural oppression of women*

and other gender identities to this
day. This oppression becomes vis-
ible through sexualized violence as
a structural element, but it also be-
comes visible through worse working
conditions, unpaid reproductive work
and abortion bans. It is especial-
ly visible in times of Corona, where
the individualization of reproductive
and wage labor falls more heavily
on women* through the mandates of
home office and quarantine. We are
not surprised, therefore, that the soli-
darity invoked everywhere is quickly
relegated to its exploitable, systemic
limits: We, for example, have been
asked to stop distributing our solidari-
ty flyers with help numbers to combat
neighborhood* violence: a violence
that remains inherent in the system.

...the full text can be found at:
[evibes.org/wp-content/uploads/
sites/24/2020/04/Corona-Vibes.pdf](https://evibes.org/wp-content/uploads/sites/24/2020/04/Corona-Vibes.pdf)

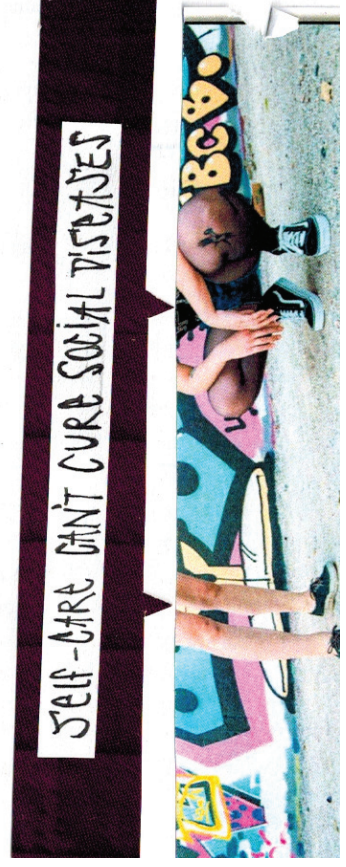
YOU WANT TO GET MORE INFORMATION ABOUT THIS TOPIC?

**E*VIBES – FOR AN
EMANCIPATORY PRAXIS**
evibes.org

FURIA (F*ANTIFA)
femblockdd.blackblogs.org

**F*BZ - WOMEN'S EDUCATION
CENTER**
frauenbildungszentrum-dresden.de

F*STREIK DRESDEN
www.f-streikdresden.de



The Virus Is the Trigger, but Patriarchal Capitalism Is the Disease

FEMINIST CRITIQUE IN THE CORONA PANDEMIC

Authors: e*vibes (short version)

In times of Corona, we need a feminist, anti-capitalist perspective on struggle more than ever. Whether it's to push the macho off the streets who take up too much space even when there's an acute danger of infection and a minimum distance is required.

But also to take a closer look: who are the people who are currently making sure that society does not break apart? About whom does the (state) care, who is protected, who is forgotten? What does system relevance mean? And why is everyone talking about making women* visible? With this paper, we would like to reflect on Corona together with you. We believe that Corona shows what "gender equality is all about." We see how unequally care work is distributed and how quickly we revive the role distribution of 1950. We see how categories like the classic nuclear family and nation are experiencing their renaissance; how solidarity is being relegated to its exploitable, system-relevant limits. We find this frightening!

Due to the complexity of the matter, not everything has been considered and many things have been over-

looked. Therefore, we would like to invite you to open up further perspectives and to enter into a conversation with us. We would also like to invite you to continue to inform yourselves about world events. Also about what goes beyond Corona. Don't forget the worldwide political fighters who fight against oppression, exploitation and fascism. Stay healthy and resistant. For feminism! For an emancipatory praxis!

The separation of the spheres of production and reproduction is the basic patriarchal structure of a bourgeois-capitalist society. Reproduction is understood as the work that serves to restore labor power, as well as housework, raising children, and care work. The division and allocation of the female gender to the private sphere and reproduction and the male to the public sphere and production affirms the perfect framework for a marriage-based, middle-class nuclear family, which, after all, has the most legitimate *raison d'être* in times of Corona. The division also promotes gendered attributions of essence that operate primarily with dichotomies, such as male rationality and female

System Relevance?

In the context of pandemic containment measures, the term "system relevant" professions is repeatedly used. This discriminatory term sorts occupational groups and, as a result, people according to their relevance within society. It gives higher importance to those who, through their wage labor, support the state system and its organs and maintain economic competitiveness. Furthermore, professions that directly serve pandemic containment and care are considered relevant. However, the "relevance" applies only to the pandemic period, as one can easily see from the lack of appreciation in the form of poor payment and exploitation. These "system-relevant" areas, which are now defined in various laws[1], are consequently excluded from the need for isolation.

Within these occupational groups, sorting also occurs. Health risks are unequally distributed. People in management positions can more often work from home, are less likely to be exposed to other people and thus to infection risks, and have more opportunities to comply with protective measures or to compensate for loss of earnings. Thus, the main risk is carried by (precarious) workers and, of course, people who actually preserve human life directly or voluntarily expose themselves to risk through volunteer work (nursing, cleaning, sales...).

In addition, the term officially excludes all work that does not count as wage labor and is therefore left to its own devices in terms of protection: Voluntary work, caring for children, political volun-

teer work, neighborly help are just a few areas that are not included here and that support our society.

Other occupational groups that are not "system-relevant" and also cannot bridge time with home offices or for whom home offices are not possible (for many single parents with daycare children, the term home office is a pure mockery) are largely left to their own devices.

Some companies have been financially supported (especially the "very important" car industry...).

The many workers who are employed, for example, through temporary employment agencies or on a fee basis, who work in catering or in the cultural sector, etc., on the other hand, have to fear for their existence.

So we see a clear class distribution: some who get financial support and/or can do their (often managerial) tasks in a safe home office. And on the other side, people who expose themselves to the risk of infection every day in order to maintain the system with their labor or, in the case of lacking "system relevance", do not know how to pay their rent. Not to be forgotten are those who already belong to the forgotten, such as refugees, people with illnesses or disabilities....

Another interesting aspect is what is marked as relevant for our lives in the context of this discussion. There is a reduction of the necessary content to learning and (wage) work. Areas that make our lives worth living, such as art, culture, sports, leisure, etc., are excluded as having little relevance.



amateur porn & consensual voyeurism, sexting&nudes, sex with 1,5m head distance, giving foot fetish a chance!, massaging yourself with oil, body pillow to cuddle, sleeping under weighted blankets, erotic story (pre)read, make use of online sex work and pay a lot of tips.

- [1]Reichert, Martin (2018): Aids in der BRD
- [2]RKI 2019
- [3]brandeins.de/corporate-publishing/hilfe/hilfe-klinische-studien/aids-eine-chronologie
- [4]maenner.media/gesundheit/sexualitaet/inter-view-marco-kammholz-corona-und-sexualitaet
- [5]klassegegenklasse.org/coronarealitaet-berliner-polizei-unterdrueckt-queers/
- [6]facebook.com/permalink.php?story_fbid=1047022765760290&id=100013577298296 [7.12.2020]
- [7]Rotmüller, Barbara (2020): Intimität und soziale Beziehungen in der Zeit physischer Distanzierung

DO YOU WANT TO KNOW MORE ABOUT THIS TOPIC?

SUPPORT YOUR LOCAL (QUEER) BIPOC/FLINT COMMUNITY
instagram.com/houseofthem

GEREDE E.V. - ASSOCIATION FOR PEOPLE WITH DIVERSE WAYS OF LOVE AND LIFE
gerede-dresden.de

COUNSELING CENTER FOR AIDS AND SEXUALLY TRANSMITTED INFECTIONS
Bautzner Straße 125, Dresden
phone: +49 (0) 351-4888290
anonymous & free

In summary, the pandemic makes it particularly clear that the crisis of global capitalism is being carried out on the backs of the weaker ones. Workers are exploited for the benefit of all, and relevant areas of human coexistence are reduced to functional areas that serve the preservation of the state and the economy. This is also clear in the self-evident use of "systemic relevance" as an evaluation category for political measures after a year of pandemic. Here, power is played out and at the same time obscured.

^[1] cf. e.g. EnWG, KWG und SGB III



policies by mandating certain behaviors and pushing policies into more intimate individual spheres. In the Netherlands, for example, single, lonely people were simply advised to masturbate and search for sex buddies. These state campaigns often completely overlook how complex and presuppositional initiating and maintaining sexual contact can be. Moreover, the recommendations are mostly simplistic and homogenizing, reinforcing and reproducing heteronormative ideas. [7]

On the other hand, our bodies through the virus become something really threatening. Everyone will probably be able to observe this slowly internalized feeling in themselves and their environment. I often wonder how quickly I will get used

to larger, sweaty groups of people and hugs again. The effects of a year of 1.5m distance from each other still seem very unclear. It remains to be seen if and how dating and social behavior will change. In conclusion: Feelings like desire, skin-hunger, and even frustration are legitimate and okay. The stress of the pandemic can cause libido to decrease as well as increase. The good thing about the whole thing is that Corona is transmitted only indirectly during sex, namely through proximity. Therefore here is a practical Enumeration and the encouragement to try it:

Toys with remote control or on sticks, sex outdoors, sex in plastic sheets or latex masks with filter snorkel, masturbation,

Coromania

...is a radio series by Anarchist Radio from Dresden about the pandemic. We wanted to make different perspectives on the corona crisis visible and asked in interviews about the experiences of different actors. We talked to activists against the meat industry, asked children what they think about Corona, collected impressions of the Saxon Refugee Council and the Deportation Detention Contact Group, and captured many other thoughts.

We would like to present one radio interview to you.

NINA: We have been dealing with Corona for almost half a year now. Time and time again, people have pointed out the vulnerable groups, that is, the people who are classified as a risk group. We need to give them special protection. However, social isolation and a focus on one's own well-being are often at the forefront in our society. Standing up for others, on the other hand, is not necessarily the case. One of these groups is older people. I'm talking to Katrin today. She works in geriatric care. Hello.

KATRIN: Hello.

NINA: I read something in a critical article on Corona that was a little bit sarcastic about it, solidarity means not going to the nursing home. And I would jump in with this question. How do you look back on the last six months from a professional perspective? What has changed for you, but also for the people who depend on care?

KATRIN: Yes, the last half year was a course really quite bumpy, there was a panic about Corona at first. And no one knew what really hit and stung. And I think we still don't really know what's been done and what's been done. There were several new restrictions made at work, of course. Apart from the fact that we work with mask all the time. But also in terms of visitor regulations, in terms of dealing with suppliers, including the pharmacy, which now supplies quite a lot.

NINA: And to what extent would you say that this has perhaps also changed the relationship between you and the people you surround yourself with all day?

KATRIN: Well, first of all, I would say that the relationship between me or us and our residents hasn't changed that much. So we had more stress or have more stress, that's quite clear. And of course we try not to put this on the backs of the residents. What is or was a bit of a problem, of course, is that we sometimes don't know how people will react when you stand in front of them wearing a mask. But that's all kept within reasonable bounds. So I am very surprised about that. I was actually more worried that the residents would react more strangely than is actually the case.

NINA: All in all, this was countered a bit by saying, on the one hand, that we have to protect the people, that's why visiting restrictions, as you just described, were imposed. That is a bit contrary to people's self-determination. Was that also



a discussion with you? Did you also talk about it with residents? Did they comment on it?

KATRIN: Yes, the problem is that you can't really talk to the residents who are with us, because the majority of them have dementia. So you can't get adequate conversations together. Of course, you notice it in the reactions, that's quite clear. Of course, we discussed it a lot among ourselves, within the team. I also gave it a lot of thought myself, because what you said at the beginning, that solidarity means not going to the nursing home, I find extremely fatal. Right from the start, I had the feeling that the price we pay for all these considerations is so enormously high. Especially with regard to the emotional and psychological aspects. That hurts extremely. With old people who actually have regular visitors and so on and so forth. And when that is no longer the case, it has huge effects. And you notice them immediately.

NINA: In the summer, I would say, especially in Spain and Italy, (here it has not been so established), there was always so much applause to show solidarity with medical staff, nursing professions, but also supermarket employees in the lockdown. Actually, we all know that neither the stressful and difficult working hours are shortened, nor the rent can be paid from clapping. How did you perceive this expression of solidarity and how was the debate about wage increases reflected in your salary?

KATRIN: Well, how can I say this, the applause was of course very nice. But nice, as we all know, is the little sister of shit. So it's a bit ridiculous. But maybe just really nice... yeah maybe people just didn't know what to do. I have no idea. Anyway, I had to laugh about it at first. Because that's stupid, of course. Our profession has always been stressful, even before Corona. You had to want to do the job, otherwise you can't do it well. [...] The stress has of course increased enormously due to Corona. Well, what can I say - laughs. Your wage increase is, yeah I don't know where that is, in what stars, but that one is not apparent to us.

NINA: Ok too bad. - both laugh - Yes, I actually find it crazy. Because that was something that was so explicitly demanded in this intensive period in the spring, and the fact that it is now disappearing into thin air is very significant. The word solidarity has already come up several times, and it's a bit like the word of the year. The German government in particular has appropriated it to legitimize everything that needs to be legitimized. What is your perspective on this term?

KATRIN: Solidarity, yes, that's really a good term. So actually it's an incredibly beautiful word. The content that is there is actually also something that should carry our whole life. And for me, solidarity clearly means, apart from the fact that it is also a term that stands outside of times of crisis, for me it simply means actually thinking outside the box and not just fetching a sack of potatoes for my neighbor. It also means thinking about and possibly doing

be "thinned out". This meant mainly gays, later also sex workers and fixers. The following social, medical and political discourse was and still is characterized by homophobic and transphobic resentments, often hung up on sexual morals. In the beginning, still without knowing how the HIV was transmitted, sexual permissiveness, sex practices that were considered immoral, and homosexuality were problematized first and foremost. At that time the Federal Epidemic Protection Act was in fact a lever for repressive and discriminatory measures, there were calls for registration, compulsory testing and "segregation" of infected people in special homes (Seehofer, CSU).

At first, target-group-oriented services were only offered by self-organized structures, which were relatively quickly taken over by the state, not without opposition from the community. The AIDS pandemic tore a gaping hole in the defiantly self-organized and resistant queer community. The 30,000 deaths in Germany [2] (~450,000 in USA [3]) led to drastically emptier LGBT* centers and dug into the collective memory of a traumatized generation.

In doing so, AIDS also changed gay people's relationship to their sexuality in particular. This includes feelings of guilt towards sexual desires.

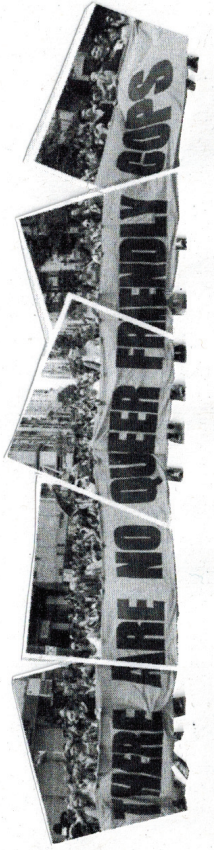
The AIDS era and the Corona pandemic are, of course, different from each other, and yet the mobilization of such feelings and fears, as well as distrust of governmentally imposed sexual hygiene can be experienced at the moment [4]. It is no coincidence that today's measures are also predominantly aimed against the private and hedonistic type of life. Per-

sonal contacts such as promiscuous sex, clubbing, cruising or dating are cancelled without replacement and morally stigmatized even more than usual - assuming that everyone has a nuclear family with a Labrador for social satisfaction. Sexuality, closeness and intimacy are supposed to be dispensable - at least for all those outside heteronormative ideas?

But what are the standards for dispensable during a pandemic? "Well, anything that isn't necessary." - there are many articles that deal with this also by capitalist interests. But the need for love and tenderness should not be tampered with! (Wink with W. Reich, E. Fromm and Adorno, authoritarian character)

What if I completely renounce public life and still meet fewer people with my sex contacts than 8:30 a.m. on 2 sq. m. public rush hour? NO NO! Sex parties, even if they are not, are presented as super-spreaders even with approved hygiene concepts in contrast to open-plan offices or Christmas euphoria. The Berlin cops shut down numerous legal events, but only the one they titled "Fetish Party" complete with stigmatizing false claims and scandalizing language against queers made it into the press nationwide: "Cops storm a queer and political, authorized(!) open-air event, half an hour before closing time(!!) [...] The organizers reported on the behavior of the cops: the party-goers were called disgusting and perverted. [...] They joked: Guests were "unsatisfied" because of the police action. Also published was a photo of a pair of naked legs in leather straps." Says Jeja Klein, freelance author*. [5, 6].

Meanwhile, states in the pandemic are attempting to implement population



An Examination of Sex, Queerness and Stigmatization in Times of Corona

Bread and Roses - is a union slogan that addresses the fact that, in addition to livelihood concerns, the beauty of life is also worth fighting for.

A friend told us that in her house project, in addition to the restrictions imposed by the city, contact restrictions were introduced. Namely, each person was only allowed to meet with their "life partner." With 15 roommates understandable for now, I wondered if people away from romantic two-person relationships would then grow lonely in their rooms - this would affect both singles and people in polyamorous relationships. Are these already luxury problems or may one still complain?

Recently, the thought of having to make Dresden cops believe in one's homosexuality - "no, we're not just friends, yes, we also fuck" - should give you the creeps. They check you for household registration and relationship status.

On a different, existence-threatening scale, the bans affect people with intimacy professions, such as sex work, erotic massages, escort services, etc. Queers are strongly represented there, not least because of discrimination in the housing and labor markets. They, like other marginalized groups, are often more affected by crises of all kinds because they cannot count on societal support, or can count on it less. This is because, even historically, the cops and the state have never liked the queer community. This is also evident in the way they deal with pandemics.

When the disease AIDS was observed in Europe in 1982, the extremely high mortality rate was already known through figures from the USA. In 1983 a conference of German medical experts nevertheless came to the conclusion that "no extraordinary measures are necessary, since the epidemic is limited only to certain marginalized groups" [1]. The Bavarian Minister of Culture added that these should

things for those who are in a really bad way. So let's think about the refugees in camps, no matter in which camps, whether inside Germany or in Europe at the external borders or so. Solidarity also means not to forget that there are people who feel like shit 365 days a year due to various circumstances, such as war, exploitation, environmental destruction, etc.. and not just solidarity when it affects myself. I always find that quite cynical.

NINA: I also have the feeling that the concept of solidarity actually works in such a negation, that we shouldn't do anything like that. Like, we don't go to the old people's home, we don't have any closeness to people. So it's bad how the term is just being completely redefined, so to speak.

KATRIN: Well, I think that's also something typical in capitalist society, that terms are taken and then they're filled with contents of, so to speak, with system-relevant contents. So the system-relevant contents are of course those that help the system logically. And this is then muddled and hampered into people's brains until they think that it actually includes the term and not what it actually really means. Namely, to always think outside the box and not just about my own well-being. And I mean, we're always doing well, and of course people like to lose sight of that. We also like to be victims.

[...]

NINA: Did you perceive yourselves as relevant to the system?

KATRIN: I always thought it was funny. Because I always thought, that's something I never wanted to be in my life, at least not in this system. No, but really not. Actually, it was all quite insulting, if you take it that way. That's already quite a contempt for our profession, because as I said, it's a very difficult profession, it's incredibly beautiful, so if you like doing it, of course that's related to it. But now in terms of somehow you noticed that that really resonated with people outside, I don't even want to talk about our employer. We live in capitalism, that really says it all. I sometimes say to my colleagues, those who are always so ... like they used to in the GDR - laughs - ... we're not in the VEB here anymore, that's a shitty exploiter - laughs - you don't have to go to such lengths here. So I don't mean that you shouldn't do your work, but you don't have to do extra things that nobody thanks you for anyway.

NINA: Do you want to end on a positive note, something positive.

KATRIN: I love my job. - both laugh -

DO YOU WANT TO HEAR MORE FROM THE ANARCHIST RADIO FROM DRESDEN?

ANARCHISTISCHER HÖRFUNK AUS DRESDEN
Broadcasts about different topics you can
find on this link:
and.notraces.net/category/radio/ahad-anarchistischer-hoerfunk-aus-dresden

EXPERIENCE REPORTS

Personal thoughts of
people who took part in
making this zine:

„I stop with my bike at a pedestrian traffic light. It is red and I am waiting. I look at the traffic light pole in front of me and want to read the stickers. A piece of paper comes to my attention. It says that a daughter is looking for help for her mother. The daughter does not live in Dresden herself and is worried about her mother, who belongs to the risk group due to an asthma disease. She asks the neighborhood for help. She is searching for people who will go shopping for the mother and check on her from time to time. At the bottom is the mail address and phone number to tear off. All slips were torn off and I hope that the person could be helped“

„I told my over 90 grandma that I won't go home for Christmas and she said „Great! I think that's good, I don't care about anything on that day anyway“ ... and that she wanted her presents in January.“

„We had a social plenary (plenary where we share about our relationships) this week with our house group. There was a lot of concern beforehand about the mask or not. In the end, we all met and had a very personal exchange and were very close physically and emotionally for the first time in a long time and it just felt incredibly good.“

CORONA TIMES:

TOP 4 Things We Are Very Happy About

- **THE CHRISTMAS CIRCUS WAS CANCELLED.**
- **COMPULSORY WEARING OF MASKS AT DEMONSTRATIONS WAS INTRODUCED. THE BAN ON FACE COVERING WAS TEMPORARY REMOVED.**
- **POP-UP BIKE LANES (INDIVIDUAL BIKE LANES PREVIOUSLY USED BY CARS WERE TEMPORARILY RESERVED FOR CYCLISTS).**
- **CORONA AS A GOOD EXCUSE FOR NOT TO SPEND CHRISTMAS WITH THE FAMILY.**



CORONA TIMES:

TOP 4 Things We Are Very Disappointed About

- **BOLSONARO** HAS SURVIVED CORONA.
- **LUKASCHENKO** UNFORTUNATELY SURVIVED CORONA.
- ALSO **TRUMP** SURVIVED CORONA.
- DESPITE CORONA WE HAD TO SPEND **CHRISTMAS** WITH THE FAMILY.



Corona Critics in Personal Surroundings

FFor some time now, the relationship between me and my father has been strained. I can still remember well when he called me in March 2020 and told me how dangerous Corona, this novel virus could be. According to first estimates and after the Chancellor's speech, which assumed an infestation of 2/3 of the population, i.e. about 50 million people in Germany, this would have meant the death of about 250,000 people with a mortality rate of 0.5%.

It was not supposed to happen that way. And my father's opinion was also to turn quickly in a completely different direction in the course of the first few months.

After the lockdown in the spring and during the summer months, I witnessed him take an increasingly critical stance toward federal and state corona policies. I did not find this surprising, since even at the beginning of the Corona crisis I was very skeptical of the restrictions on fundamental rights and the expansion of government and police powers.

However, when I learned that he had taken part in the two large demonstrations of Corona critics and deniers in Berlin, as well as organizing several demonstrations in my hometown, I began to worry. Not because I would have found it particularly reprehensible that he organizes a demo in order to criticize Corona measures, which I perceive as partly justified. However, he did

not want to hear that there were also well-connected and tightly organized Nazis at these demonstrations. A clear distancing which I request from him is actually not happening.

And of course it is possible that at such a large demonstration as the one in Berlin with 40,000 people, the perceptions of what is happening there can be completely different. However, since my father is not very familiar with the topic and the codes of neo-Nazis and conspiracy theorists, I doubt that he recognized many Nazis present at the demonstrations. According to his statement, there is a very clear framing in "the media", in which the protests are to be delegitimized by specifically showing pictures of neo-Nazis. However, the fact that it is problematic to speak of "the media" and that this is also often a mode of argumentation that is used by right-wingers to portray themselves as victims does not resonate with him as an argument.

He also reports about some counter-demonstrators, "the Antifa". Some of these people he knows himself, through me. I used to hang out with them and we were in the same places. The same places where my father was out 25 years ago.

When people talk about counter-protest, there is always the generalization of "the Antifa". And even if I explain that there is no such thing as "Antifa", but that there are many antifascist

groups acting independently of each other, which are quite different in their perspectives and approaches, this is not perceived by him. It seems easier to have a clear personification of those who oppose the self-organized demo. Even if the counter-demonstrators exercise their good right, which is anchored in the Basic Law, oh so highly praised by the Corona critics.

My father belongs to the middle class, has a small company with a few employees. The sudden threat to his own economic existence, as I perceived it, triggered an emotional reaction. Namely, fear that his life's work, which he had built up over 30 years, was in danger. And the experience of the GDR dictatorship is also a very formative moment. According to his descriptions, the reporting, the restrictions on basic rights, etc., bring back memories of that time for him. Consequently, the link to the '89 turnaround mood often emerges as a pattern of argumentation when he reports on how he took part in a demonstration again.

When I ask him which media he now consumes, he recommends Rubikon, Reitschuster and Tichys Einblick. I call up the website Tichys Einblick. I can read "The liberal-conservative opinion magazine" in the header of the page. No thanks, I'd rather try to get my information from elsewhere. And yet, I think it requires a closer engagement with these very news portals to continue to be able to stay in conversation with my father. But it does require, as I've also found lately, that I research a lot of facts about Corona myself in order to get deeper into the subject and be able to discuss it at all on a more technical level with my father. I think that

the consequence of my father's sudden free time, which is otherwise filled with constant work, was filled with the occupation with Corona. However, the fact that he has only been on the Internet for a few years thanks to his smartphone and is not a digital savvy person leads, in my opinion, to relatively unreflective media consumption. In addition, dealing with the Internet and especially with chat groups is something that has only been incidental with my father. The verification of messages and information which are posted there is therefore a problem. Or rather, the problem is that through chats, in which my father participates, all possible views on topics can be made known and thus a reality of its own is created. The reality of a filter bubble.

It is difficult to depict the discussion with my father in all its complexity. Precisely because there is also an emotional relationship, it is difficult not to confront him as an equal in the argumentation in a biased way. But there are also new corridors opening up, where we can now talk about experiences that were never an issue before: my own experience of police violence has also changed my father's perspective on the police. There is now much more willingness to talk and we reach points where we can discover common ground and have a good conversation. It still frustrates me that actually every conversation we have ends up on the topic of Corona. However, communication is not a one-way street, so both people are involved in the exchange and can shape it. That's why I'd like to see the points I've made taken seriously in our debates, without him going over them and giving me the feeling

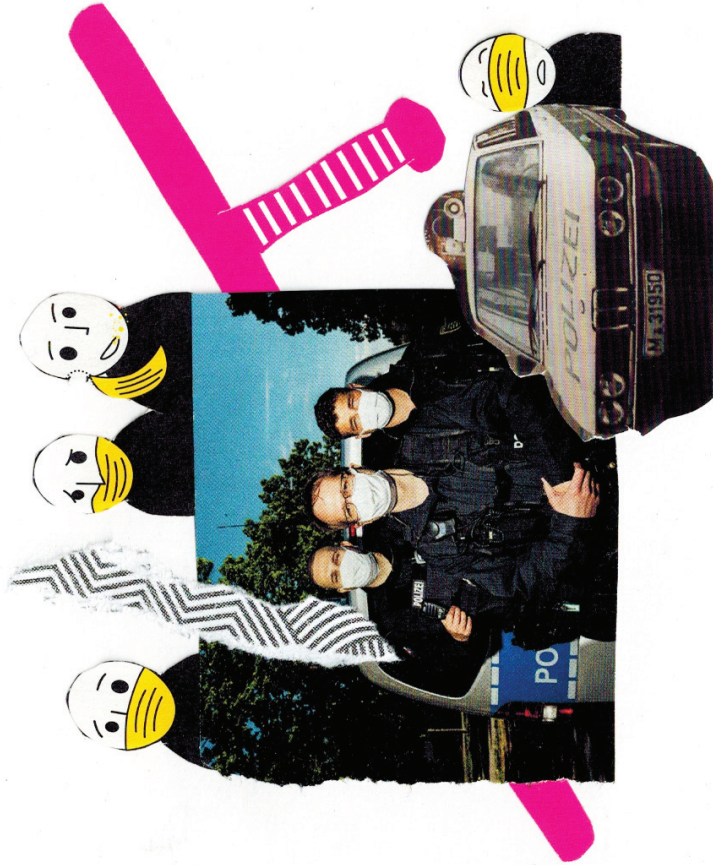
TRUTH The concept of truth has been discussed in (Eurocentric) philosophy for centuries. The points of discourse relate, for example, to who or what can be a bearer of truth, what truth actually is, and how we arrive at truth.

The relativity of the construct "truth" leads to different truths, whereby that of the ruling institutions has always been presented as "right" and is used to maintain and justify power structures. Even science produces only statements about facts that are assumed to be valid until the time they are proven wrong, but no incontrovertible truth. This can sometimes frustrate and confuse in an increasingly complex world and a constant rush of information through the media and the Internet. There is an increasing tendency to simplify complex issues, to take one's own views as universal truths and to select all incoming information accordingly. Truth becomes a fighting term that sorts out "knowing" and "ignorant," excludes and attacks other positions, and is used to legitimize reckless behavior.

outcasts of the majority society to marginalized groups, for example queers; **b)** there have always been divisions/in-equalities/contradictions in society as a whole for example race, class & sex; and **c)** the narrative of an undivided society is bunk. What is it supposed to be?

SOLIDARITY The capitalist state appropriates the term and redefines its meaning. Solidarity becomes an advertising term. It is no longer about solidarity with people. Solidarity now means isolation and distance. For us, solidarity means active support beyond household and state borders. In a world based on competition and exploitation, solidarity means partly existential support, but also a political way of acting to overcome this system and empower people.

SYSTEM RELEVANT Who has the right to define what is relevant to a social system anyway? A system is a delimited whole, consisting of different individual parts, which are somehow connected in an orderly way. Each of them has equal importance. So to speak of system relevance in a society suggests unimportance of other parts of the society. For this reason, this term is discriminatory in the context of its current use.



taken and suspended again. There is no weighing of the proportionality between the respective measure and the various restricted fundamental rights. The law leaves room for further, unnamed measures.

In addition, it is not specified that the Bundestag and state parliaments must give their consent in the case of ordinances. In addition to justified criticisms, conspiracy theorists often equate the new law with the Enabling Act of the Nazi era. (see Enabling Act).

SOCIAL DIVISION The idea of society as a mass of individuals who can be divided and led into camps goes back to a similar understanding of society as that of the Volkskörper in National Socialism and is thus to be rejected. From a progressive perspective, society is understood as the sum of relations between individuals (see Gustav Landauer or, as an update, Bini Adamczak).

An inflated discussion, like the one now about the Schwurbler*innen, is annoying and contributes nothing to the critique of the prevailing conditions, because it undercuts the fact that

a) there have always been active splits/



that I'm simply not deep enough in the subject to be able to make a judgment about it.

On the one hand, it is important to me not to trivialize the topic, but on the other hand to take seriously the points of criticism raised by my father. I try to deal with these and to extract the contentwise valid points, in order to let these flow also into my criticism.

But how can a further handling of the situation look like? I think a clear demarcation is necessary. Nevertheless, I think it is less constructive if the fronts harden even more and the willingness to talk is no longer there. Because only through mutual exchange and contact is it possible to also make my position clear and also to point out problematic content with which I do not agree or which is simply not true. So I will continue to talk with my father. And even if it takes a lot of strength and patience, he is still an important person for me with whom I want to stay in contact.

A Perspective on the Protest in Dresden on 12.12.2020

"Dresden police prevent right-wing march", "Police enforce ban on 'Querdenken' demo", headlined all newspapers on Saturday evening. On Twitter, various left-wing activists were also not only happy about the demo, which had not taken place, but also praised the actions of the police. But the appearance of the police on 12.12.2020 should be viewed critically from a left-wing perspective, even if on that day they prevented a protest that we all wanted to stop, which caused fear. We want to prevent the spread of the corona virus and we do not want Nazis to march. Both were prevented on Saturday. However, not by a determined, radical left, but by a highly armed, militarized police force with thousands of emergency personnel. What does this mean?"

In the course of the day, there were then various "preventive" measures, which stopped any group formation. This could be observed, for example, at the train station. Here, the ID cards of arriving people were checked in order to escort people with a residence outside Dresden directly back. What these people were planning to do in Dresden, the police could probably only roughly predict "according to their own life experience". With similar measures, such as sending back tour buses or the rapid encirclement of growing groups, any protest was stopped in its tracks. The Police Act, which came into force on January 1, 2020, gives the police unrestricted options here, in addition to the Corona ordinances.

WHAT DOES THIS MEAN FOR THE COUNTER-PROTEST?

Due to the actions of the police, there was also no need for any blockade attempts of the counter-protest and the reference groups distributed in the city could make their way home again in the afternoon without police or Nazi contact. But as great as the relief was on this day that there was no police violence to report and also Nazis did not march uncontrolled through the city, we should remain critical in the evaluation of the day. Here, police operational concepts are applied, which in case of doubt can also prevent any legitimate protest. And that the police do not suddenly

HOW DID THE POLICE MAN-AGE TO PREVENT THE GATHERING?

Already on the eve, Prime Minister of Saxony Kretschmer announced that other sides must now be raised and that we finally need more "clear authoritarian measures of the state." And on the weekend, the police then showed what that means. Already from Saturday morning, a greatly increased police presence could be observed throughout the city, especially at the train stations, but also in Dresden's Neustadt. Several water cannons and evacuation vehicles were also spotted.

The legislative power was thus completely transferred to Hitler and his government. They alone could pass decrees/laws and treaties with foreign countries. Thus, the Enabling Act enabled all subsequent measures to consolidate the Nazi dictatorship, such as press censorship, dissolution of parties/trade unions, and persecution of the Jewish population. Conspiracy theorists often compare the law with the current amendments to the Infection Protection Act. (see Infection Protection Act)

FREEDOM Freedom for the self-proclaimed lateral thinkers means: everyone should do what they want and everything should remain as it is; in doing so, it is cheekily suppressed that people do not have the same possibilities (no wonder, the protest milieu is, as already with Pegida, the bourgeois middle). Instead of providing a different proposal for organizing society, they want to maintain or exacerbate inequalities so that, for example, people

without access to health care are blatantly endangered. Freedom must therefore not be understood as pure egoism, but must necessarily be combined with solidarity. People whose freedom is restricted because of the pandemic, because they belong to a risk group, need solidarity from other people in order to minimize their loss of freedom. This may mean shopping around for these people, or it may mean that people for whom the coronavirus usually poses little risk still make an effort to prevent the disease from spreading.

INFECTION CONTROL ACT AMENDMENT An amendment to the law in November 2020 that gives legal legitimacy to restrictions on fundamental rights for pandemic containment. Established measures that can be determined to contain the pandemic event. These can be set for 4 weeks and then extended with justification. The problem here is that it is not specified which precisely defined measures may be



Glossary

Since the outbreak of the Corona pandemic, terms such as unity, freedom, democracy and resistance have been used again and again by lateral thinkers, right-wingers and conspiracy theorists. For us, this is an unacceptable state of affairs. We would like to fill these words or their definition with our content again. We didn't manage to make it short:

DEMOCRACY Democracy means "rule of the people". Anarchistic criticism of this system is that it provides for rule of people over people (and animals). The concept of "people" is a construction that also excludes people. This exclusionary tendency is reinforced by other constructs such as state borders. Parliamentary democracy provides for decision-making by means of elected representatives, and the formation of political will is increasingly oriented towards the market. So, from an anarchist perspective, we reject democracy because it always provides for "elected" rule.

(Note: this is a privileged European view, since among the evil forms of rule worldwide, democracy is one of the lesser evils.)

In the context of the Corona pandemic, protesters see their fundamental rights under attack by politicians. They fear their abolition and rule by "elites." However, they also tolerate the company of right-wing groups. In doing so, a large proportion do not realize that domination is essential for the system they propagate. The right-wing part of the "Schwurbler*innen" uses the term "democracy" to present itself as bourgeois and democratic and to disguise its own authoritarian and fascist ideologies. On the other hand, neo-Nazis also appear openly anti-democratic in large numbers at the protests.

DICTATORSHIP A dictatorship is a form of government in which only one person or a circle of people is in power. There is no transfer of power, which means there are no free elections. In this system, there is little to no room for political pluralism or independent opinions and press. Although often invoked by corona protesters, Germany is not a dictatorship, but a democracy. (see Democracy)

ELITES/"THOSE AT THE TOP" are terms that are often used without it being clear what exactly is meant by them.

Elites can be various people/groups who assert power and influence based on privilege. The ambiguity of the terms thus opens the door for anti-Semitic narratives, which often comes from a truncated critique of capitalism, conspiracy theories, or outright hatred of Jews*. Instead of a few string-pullers to whom anti-Semitic images are attached, capitalist structures are reproduced by all of us, whether family businesses or Nestlé. In order to do justice to the complexity of our economic and social society, it is better, for example, to address privileges the power relations such as class, anti-Semitism, sexism, racism, ect. as such.

ENABLING ACT Passed by the German Reichstag on March 24, 1933, this enabled the abolition of the separation of powers.

share our values or have acted against the "lateral thinkers" out of personal conviction, was shown the very next evening in Leipzig. During the police operation here, it was possible to observe how a strengthened police force acts when it sees its usual enemy image in front of it. Violent escapades, which are even criticized by the police leadership (<https://twitter.com/KollektivC/status/1338276388701401089?s=20>), harassment of journalists (https://twitter.com/datt_thomas/status/1338411086832431104?s=19)

and refusal of legal assistance (<https://twitter.com/KollektivC/status/1338203122599145472?s=20>) were documented on video. This shows that when we demonstrate for solidarity and against fascism, we cannot at the same time demand a stronger police. Strengthening this institution may help us briefly in stopping Corona protests, but the newly acquired powers from that time will not be given back by the police in a post-pandemic world, and then used all the more consistently against leftist protests.

DO YOU WANT TO KNOW MORE ABOUT THE TOPIC?

KOOPERATION GEGEN POLIZEIGEWALT SACHSEN (COOPERATION AGAINST POLICE VIOLENCE)

The Cooperation against Police Violence in Dresden provides information on police violence and supports those affected by providing legal and psychological assistance.

www.kgp-sachsen.org

Twitter: @kgp-sachsen

COPWATCH DRESDEN

Telegram Group:

Link: t.me/copwatch_dresden

CAPULCU - TECHNOLOGY-CRITICAL ACTIVISTS & HACKTIVISTS

capulcu.blackblogs.org

EXPERIENCE REPORT

Personal thoughts of people who took part in making this zine:

„My father just hung up on me yesterday during a phone call, before that he said he finds it very unfortunate that his son is a part of such an organization as Antifa.“

Proportionality and Necessity of Protest

DURING THE PANDEMIC AND AGAINST THE PANDEMIC - A FEW THOUGHTS

I reviewed the last Corona Critics demonstration in Leipzig in the evening through twitter. Besides many content-related aspects, some situations particularly annoyed me. The fact that people at this demonstration are of the opinion that they live in a dictatorship and celebrated their liberation in the city center dancing polonaise. And the comments on twitter from people whose biggest problem is that there are 20,000 people on the street.

Let's assume that we actually lived in a dictatorship where there was no possibility to be politically active, to formulate one's own positions, to organize oneself in everyday life. An authoritarian regime that restricts our free rights, monitors our every step, destroys our social relationships and rules over our bodies. The decision whether to stay at home or stand up for our freedom would be pretty clear for me - I would take to the streets!

On October 30, 2020, 10,000 people were on the streets in Warsaw for a right to abortion in the so-called second wave of the pandemic. The authoritarian regime had excluded the right to abortion in the Polish constitution. This issue has been acute for four years already. Most recently, the government tried to use Corona's argument to stop these mass protests. Despite the risk

of contagion, the need to take to the streets against this massive encroachment on the self-determination of people who can give birth is greater.

In Belarus, people have been taking to the streets for more than [three] months to protest Lukashenko's authoritarian regime. Corona numbers are high in the country, but have been ignored by the government from the beginning. People are organizing in solidarity outside state structures, both against the pandemic and in protest against the state. The risk of infection recedes into the background in the face of the existential threat posed by the regime to society as a whole.

We do not live in a dictatorship in Germany, but we must nevertheless note that governments are using the pandemic to impose even more control, surveillance and regimentation in our societies. We have to defend ourselves against this. There is legitimate criticism of measures and the handling of Corona. We should not mindlessly follow all measures with supposedly moral arguments. There can be no collective compulsion for health. Social encounters and support in solidarity must be maintained. We must organize together against social isolation and inequality. That's why social movements

can take place not only in the digital space, but also in the streets.

It is without question important that we pay attention and show consideration for others. But individual self-determination must also apply to health. Because if freedom and self-determination are under existential attack, then the question of health is irrelevant, because then I have no freedom to decide individually about my health.

